

Rig Veda Samhitā

Maṇḍala - 1 (Part Two)

(Sukta-s 51 - 121)

(Text in Devanāgarī, Translation and Notes)



R L Kashyap



Rig Veda Samhitā: Maṇḍala-1 (Part Two)

(Text in Devanāgarī, Translation and Notes)

- 71 Sūkta-s or 771 mantra-s: Titles and Deities
- Text & Translation of 771 mantra-s
- Spiritual Interpretation of Veda:
Essay and Aphorisms
- Appendices including Subject Index

R. L. Kashyap



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Rig Veda Samhitā: Maṇḍala 1 (Part Two)

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I. Text, Translation and Notes for 771 mantra-s

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Offered Gratefully to
The Mother & Sri Aurobindo

The Mother & Sri Aurobindo

(i) Foreword

I am indeed happy to pen this 'Foreword' to the Rig Veda Samhita: First Maṇḍala (Part 2), published by SAKSI.

Many of you all know that Sri Aurobindo Kapali Sastry Institute of Vedic Culture (SAKSI) is primarily engaged (among other objectives) in disseminating the Vedic (traditional) knowledge to the common man for harmonizing both the spiritual and worldly aspects of life in a humble way. As of now the number of their publications has crossed 130.

The important aspect to be noted here is that the target reader is the common man and not the well-read scholar. Further the institution has drawn inspiration from the great spiritual savants and scholars like Sri Aurobindo, Sri Kapali Sastry and the like, all of whom were the strong advocates of enabling the most as the must of the hour.

We, at the Academy of Sanskrit Research, Melkote, (which is also engaged in similar tasks and has to its credit of over 75 publications) take pride in associating with the noble task of SAKSI through our contribution in the form of printing the research/translation works of the Professor Emeritus Vedanga Vidwan Dr. R. L. Kashyap related to different 'Samhitas' of Rig & Yajur Vedas in English & Kannada to begin with.

This book contains the text and translation and notes on all the mantra-s in the sukta-s 51 to 121 of the First Maṇḍala of Rig Veda Samhita. These 771 mantra-s introduce the main topics in the entire Rig Veda. The basis of Kashyap's work is the well known Bhashya in Samskr̥t on these 71 sukta-s with the title, Siddhanjana, by Sri T.V. Kapali Sastry. I am sure this publication will be well received by the readers who have inclination to join the great spiritual movement individually and collectively.

For the kind information of the readers of the series, we wish to inform that it is our joint endeavour that all the 10 Mandalas will be released one by one. There are several interesting essays in this book dealing with the symbolism of the Gods, Yajña and the overview of Rig Veda based on the ideas of Sri Aurobindo.

Dr. Prof. Bhashyam Swamy
Director & Joint Secretary,
ASR, Melkote-571431

(ii) Acknowledgements

I am grateful to Prof. S.K. Ramachandra Rao for not only writing a very encouraging foreword to the preliminary edition of a part of this book but also providing a luminous introduction to the spiritual (*adhyātma*) interpretation of Veda. His essay should open the eyes of those who disregard the spiritual interpretation because it is 'not traditional'.

His untimely demise in 2006 was a great loss to me and to all Veda-lovers. He offered me great support in all my writings.

I am grateful to Prof. Dr. Bhashyam Swamiji for his Foreword and for graciously agreeing to establish a partnership between SAKSI and the Academy of Sanskrit Research (ASR) to aid the publishing of this book.

In preparing this work, I have used the summary translations of the Sūkta-s by Sri M.P. Pandit, and the works in English on the Veda by Sri Aurobindo, Sri Kapāli Sāstry and Sri M.P. Pandit. *Sri Aurobindo Glossary* of A.B. Purāṇi has been very helpful.

My thanks to the staff of SAKSI for preparing the typescript with its many revisions and to ASR for the beautiful print of this book.

I am grateful to the readers who had kind words for the preliminary versions of this book published in 2001 and 2003. I am grateful to the Divine for enabling me to translate all the ten maṇḍala-s of Rig Veda and all the seven kāṇḍa-s of the Kṛiṣṇa Yajur Veda.

Bangalore
December, 2009

R. L. Kashyap

(iii) Note to the Readers

We are happy to present to our readers the translation of the 771 mantra-s of the 71 sūкта-s (1.51-1.121) of the First Maṇḍala.

The format of the translation is same as that in the translation of all other Rig Veda Maṇḍala-s focussing on the four or more pāda-s of each mantra individually.

We request our kind readers to see the following essays in “Rig Veda Samhita: Maṇḍala One (Part One)”

- a) The uniqueness of this book (essay iii)
- b) Foreword by Prof. S.K. Ramachandra Rao, (essay iv)
- c) Spiritual Interpretation of Veda: An introduction (essay v)
- d) The Secret of the Veda in Aphorisms (essay vi)
- e) Overview of Rig Veda (essay vii)
- f) Yajña (essay xiv)
- g) The sources of this translation (essay xv)

Regarding the methodology for assigning the meanings of the words appearing in the mantra-s, we refer the reader to the book, ‘Semantics of Rig Veda’ (SAKSI).

The list in essay (v) groups the sūкта-s by deity. Thus a reader who is interested in a particular deity like Agni can go directly to the relevant sūкта-s.

(iv) Titles of the 71 Sūkta-s

(The number in parenthesis indicates the number of mantra-s in the sūkta.)

Sūkta	Hymn title
1.51	The Wondrous Deeds of Indra (15)
1.52	Established the Order in all Things (15)
1.53	Indra Protects and Teaches the Devotees (11)
1.54	The Supreme Light and Might (11)
1.55	Faith In Indra (8)
1.56	Indra Builds the Midworld in Man (6)
1.57	Complete Surrender to Indra (6)
1.58	Agni, Giver of Supreme Bliss (9)
1.59	Agni Vaishvānara: Universal Divine Force and Will (7)
1.60	Agni, Rich In Thought (5)
1.61	Indra: Pure Song of My Clear-cut Thoughts (16)
1.62	The Intuition Saramā, the Route and the Hill (13)
1.63	Indra: The Energiser of Our Self or Jiva (9)
1.64	Maruts: Their Powers and Actions (15)
1.65	The Footprints of Agni (10)
1.66	Agni Impels us in Many Ways (10)
1.67	Mantrās Formed in the Secret Cavern (10)
1.68	Benefits of Manifestation (10)
1.69	Agni and Man (10)
1.70	Gives us Access to Sun-world (11)
1.71	Mantra Breaks the Hill of Ignorance (10)
1.72	Knower-within (10)
1.73	Agni's Riches (10)
1.74	Traversing the Path of Yajña (9)
1.75	Who are you and Where do you Abide? (5)

- 1.76 What Approach Attracts You (5)
- 1.77 How Shall We Give to Agni (5)
- 1.78 Slayer of Darkness in Totality (5)
- 1.79 Agni Establishes the Vast Knowledge in Us (12)

Indra

- 1.80 Self-Empire of Indra (16)
- 1.81 Indra Grants Felicities Appropriately (9)
- 1.82 Yoke your Steeds and Come to Us (6)
- 1.83 Help of the Divine Powers (6)
- 1.84 Home of Delight and Indra's Gifts (20)
- 1.85 Their Light and Might (12)
- 1.86 Lauds, Light and Work (10)
- 1.87 Help to Earth (6)
- 1.88 Mantra Formation (6)

Vishvedevāḥ

- 1.89 Gods Shower Knowledge and Welfare on All (10)
- 1.90 The Paths of Bliss (9)

Soma

- 1.91 Soma Leads us to Bliss (23)

Uṣha and Ashvins

- 1.92 The Dawns and the Highest Experience (18)

Agni and Soma

- 1.93 Soul Brings Down Bliss (Soma) (12)
- 1.94 Agni's Friendship (16)
- 1.95 Who Knows the Secret One? (11)
- 1.96 Wealth-Bestower (9)
- 1.97 Makes the Sin Wither (8)
- 1.98 Universal Divine Force and Action (3)
- 1.99 Carry Us Across Safely (1)
- 1.100 Indra Guides Our Speech (19)

Indra

- 1.101 Attained by Mantra (11)
- 1.102 Why Men Invoke Indra (11)
- 1.103 Victory Over the Foes (8)
- 1.104 Our Faith in Indra-power (9)

All-Gods

- 1.105 Descent and Ascent (19)
- 1.106 Rescue Us from Sin (7)
- 1.107 Gracious Gods (3)

Indra and Agni

- 1.108 Come to Us (13)
- 1.109 Sit Inside and Instruct (8)

Ṛbhu-s

- 1.110 Ṛbhu-s Separate the Cover (9)
- 1.111 Creating Skilful Entities (5)

Ashvins

- 1.112 The Lame Walk and the Blind See (25)

Uṣha

- 1.113 The Soul Emerges (20)

Rudra

- 1.114 Rudra's Force on Man for Progress (11)

Sūrya

- 1.115 Sūrya, The Soul of All (6)
- 1.116 Doctrine of the Mystic Honey (25)
- 1.117 Sight, Hearing and Release from Bonds (25)
- 1.118 Complete our Knowledge (11)
- 1.119 Car and the Seer Vāmadeva (10)
- 1.120 Secret Knowledge (12)
- 1.121 Indra or the All-Gods (15)

(v) Deities in Sūkta-s: (51-121)

- Agni: 58, 60, 65-79, 93-99, 108, 109
 Agni Vaishvānara: 59, 98
 Ashvins: 112, 116-120
 Indra: 51-57, 61-63, 80-84, 100-104, 121
 Usha: 92, 113
 Ṛbhu-s: 110, 111
 Maruts: 64, 85-88
 Vishvedevāḥ: (All-gods): 89, 90, 105, 106, 107, 121
 Shiva-Rudra: 114
 Soma: 91, 93
 Sūrya: 115

[Each sūkta dedicated to more than one deity are assigned to all the deities in the above list. Examples are sūkta-s 93 and 121 which occur in more than one place.]

(vi) Ṛṣhis of the Sūkta-s: (51-121)

	Sūkta-s
Savyaḥ Āṅgirasah	51-57
Nodhā Gautamaḥ	58-64
Parāsharaḥ Shāktyaḥ	65-73
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Kutsa or Trita Āptyaḥ	101
Kakṣhīvān Dairghatamasah Aushijah	116-121

(vii) Overview of the 71 Sūkta-s: (1.51-121)

The 71 sūkta-s here are divided into six sections numbered VII through XII. Recall that the first 50 sūkta-s are covered in the first six sections I-VI, given in the Rig Veda Samhita: Mandala One (Part One).

Section VII: All the seven Sūkta-s revealed to the Rishi Savya are dedicated to Indra. They expound the subtle powers of Indra, his deeds and his help to the human beings. He is called *satpati*, the Lord of all Existence; but he is also a companion to the Rishīs, (1.53.11). Indra helps the Rishīs in their inner yajña. The hymns stress the psychological nature of Vṛtra. Indra instructs (*shikṣha*) the Rishīs in doing actions properly, (1.53.2). He releases the Delight in all aspects of existence. Indra does all the wondrous deeds so that the devotee may develop faith in Indra, (1.55.5). He builds the sheath of prāṇa in the subtle body of man so that it can withstand the pressure of delight poured in by Indra. The devotee realizes that the final way is the complete surrender to Indra. In (1.57.5), the Rishi declares to Indra, 'we are yours'. Only Indra can fulfill all their longings.

Section VIII: All Sūkta-s here have been revealed to Rishi Nodhā who belongs to the lineage of Rishi Gotama whose riks are in Section X. All the seven Sūkta-s end with the phrase, "may he, rich in thought, come at dawn". In (1.62.3), Goddess Saramā is mentioned. She is the power of intuition; it does not know the Truth completely, but can lead the seeker to the Truth.

(1.59) is the hymn to Vaishvānara, the Universal Divine Force and Will. Vaishvānara Agni here is related to the Vaishvānara Vidya in the Chhāndogya Upanishad.

The Sūkta (1.63) dedicated to Indra reveals several secrets. (1.63.2) declares that it is the human Rishi or singer who places the Vajra in Indra's hands. Obviously Vajra is not a physical weapon, but

the potent Word which is recited by the Rīṣhi. (1.63.8) declares that Indra energises the *jīva* or self (*tmana*) in all ways.

(1.64) is a Sūkta to the Maruts, the Gods of fierce action and knowledge. They are from the midworld. They are endowed with beauty and fury and are always helpful to the humans.

Section IX: These nine hymns to Agni by the Seer Parāshara are the most lyrical in the Rig Veda. The chant of these hymns is especially melodious. Also from the spiritual viewpoint, they are immensely significant. These mantrās give us many secrets of inner life or sādhanā. Mantrās are crafted in the heart, (1.67.4). Agni hides himself in the heart-cave. One has to trace him by his foot-prints just as one catches a thief. The mantrās break the hill of ignorance. Agni literally comes to the seeker from the high plane and fashions within us the wisdom characterising the Rīṣhīs.

In (1.69.7) Agni is said to give the inspired hearing (*shruṣṭī*) to the Rīṣhi. The Gods themselves open the subtle doors in man. Agni knows the birth of mankind and the divine laws (*vrata*), (1.70.1). Seven rivers (or maidens) (*yahvī*) are mentioned in (1.72.8).

The Goddess Sarama discovers the strong and wide place of hidden knowledge (1.72.8). A path is formed for obtaining immortality (1.72.9).

Section X: Rīṣhi Gotama has contributed the greatest number of hymns to the first Aṣṭaka. This honour is due to Kutsa also. Gotama brings out certain important aspects of several deities including Soma. The mantra (1.78.5) clearly states that Gotama, son of Rahūgaṇa, uttered the mantra that has been revealed to him. Similarly Rīṣhi Parāshara declares in (1.67.2) that the mantra was fashioned in the heart. (1.80.9) states that the inspiration for the mantra came from Indra himself.

Rīṣhi Gotama poses several interesting questions such as, 'who is Agni?', 'where does he abide?', 'How shall one give to Agni?', etc. If Agni was a mere fire, these questions are pointless.

The nine hymns to Indra (1.80 through 1.88) reveal several interesting features. The hymn (1.80) declares the Self-Empire (*svārājya*) of Indra. Rīṣhi feels that Indra literally comes to him along with his steeds. Obviously Indra does not have a human form. But his presence is obvious to the inner faculties of Rīṣhi. There is repeated mention in the mantra-s of the harmony between Light, Might and Delight, to be established in human beings.

Several mantrās in the hymns (1.89) and (1.90) are frequently cited and some of them are in the Upanishads. The first mantra in (1.89) declares that the Rīṣhi welcomes all knowledge from all sources as long as it aims at the welfare of all. (1.90) indicates many paths to the bliss. It contains the famous mantrās associated with the doctrine of delight detailed in several Upanishads also.

The hymns 1.91 and 1.93 reveal certain secret features of Soma, the deity of Delight. (1.93.6) states that it is the soul symbolised by the falcon (*shyena*) which brings down the Soma or bliss to us.

The hymn (1.92) reveals the powers of the Goddess Uṣha, the spiritual Dawn. It clearly states that she manifests herself in the inner places of knowledge or worship (*vidatha*). (1.92.8) prays for the grant of inspiration which renders all activity perfect (*sudamsasā shravasā*). She activates all living creatures.

Section XI: The Seer Kutsa is a great devotee of both Agni and Indra. The relationship between Kutsa and Indra is often compared to that between Arjuna and Kṛiṣṇa in the Mahābhārata epic. The hymn (1.94) has the refrain, 'May we not suffer a separation in our friendship, O Agni'. Moreover they actively help each other in all their actions. All the Sūktās have some common features.

Most of the Sūkta-s among the 22 here have been revealed to the Rīṣhi Kutsa. The two Sūktās which are not associated with Kutsa are (1.99) and (1.100). RV (1.100) has been revealed to the

five Rishis, Rjraśhva and others, belonging to the lineage of the Vārshagira.

The hymn (1.99) has been revealed to the Rishi Kashyapa Maricha. It is the only Sūkta having exactly one mantra. It is well-known even among persons knowing little about Veda.

Kutsa dwells on Agni as the purifier in the hymn RV (1.97). RV (1.94) emphasizes his friendship with Agni. In Kutsa's hymns, it is clear that Agni himself is the sacrificer and not any human. Agni accomplishes everything for the human worshipper. He accomplishes unobstructed, He gains heroic might for whom Agni sacrifices, Evil does not touch him.

Each mantra in this hymn of fifteen mantrās, ends with the refrain, 'May we not, O Agni, suffer separation in thy friendship'. As mentioned earlier, Kutsa uses some aspect of the physical ritual as a symbol of the inner sacrifice.

Section XII: Kakshivān means one who knows the secret or mystery (*kakṣhī*). As the name implies, this Rishi has firsthand knowledge of certain aspects of esoteric knowledge including the doctrine of Madhu Vidya as stated in these mantrās. He is said to be the descendent or disciple of the famous Rishi Dīrghatamas, known for his highly symbolic hymns like RV (1.164). This Seer belongs to the Āṅgīrasa or Pajra lineage as mentioned in (1.117.6). In these verses, the lady Seer Ghoshā, the daughter of Kakshivān is mentioned. To her, Ghoshā Kākshīvatī, was revealed two Sūktās RV (10.39) and RV (10.40) dedicated to the deities Ashvins. The help given to the famous Rishi Vāmadeva who is known for his hymns with a high degree of symbolism is mentioned here in (1.119.7). Rishi Vāmadeva (4.26.1) identifies himself with the Rishi Kakshivān. The Rishi has several other hymns to his credit such as (1.125) dealing symbolic *dakṣhiṇa*. It can be regarded as the symbolism of gifts as well as the power of discernment.

Unlike many other Rishis, Kakṣhivān does not begin with a hymn to Agni. Among his 5 hymns here, 4 are for Ashvins, his favourite deities and the other one is for Indra.

In (1.119.9), the Rishi explicitly mentions the doctrine of the Mystic Honey along with the anecdote of its revelation. The Seer refers to himself as *makṣhi* (honey-bee) which is eager for honey.

(viii) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul, closely related to Brahmanaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantra-s, Gaṇapati.
Ila:[®]	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūshan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies

Rudra:	The Force of Evolution
Ṛbhu-s:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being - physical, vital and mental
Vasu:	The master of riches
Viśhṇu:	The Lord of all Space

The introductions to the Sections VII through XII have some information on the deities in the respective sūkta-s. The essay (xii) entitled, 'Overview of the Powers of the gods' in the earlier book, 'Rig Veda Samhita: Mandala One (Part One)', gives some information on the deities.

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanāspati etc.

(ix) Some Common Words

“The popular Vedic Symbols are the horse (*ashva*), cow (*gau*, *go*), son (*praja*, *toka*) and hero (*vīra*). The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes (*vīrah*) are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of *prāṇa*) are the motive forces that bear us on our journey and are therefore symbolised by horse (*ashva*). The herds of the cows are the illuminations that come to us from the supramental truth, the rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.” (SA)

Sri Aurobindo has a detailed discussion on assigning the meanings to word in (SV, pp 491-501; pp 551-581; and pp 163-179 in CW, vol. 27).

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites

apāka: wise person

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasah: works, doers of work

arātīḥ: hostiles, non-givers

arati: traveller, worker, pilgrim

ari: warrior

āpaḥ: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: cows of knowledge, ray-cows

hamsa: swan; the soul soaring to the heights

havyam: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

- hotā, hotṛ*: priest of the call, the priest who invokes the other gods to come to yajña; Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasaḥ*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- ṛk*: mantra of illumination in metrical form
- ṛtam*: Right activity; truth in movement
- sādha*: achieving the aim, (3.1.17);
- sādhuḥ*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
- stoma*: affirming laud; repetition of several rik mantra-s in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human yajamāna, creations of a person;
- uktha*: utterance (of a pāda of mantra)
- uruṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being
- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhaḥ*: ordainer or arranger of all actions in nature
- vrata*: workings of the divine law; not the human observances
- [The appendix 2 has a list of words whose meanings are discussed in the section 'Details' associated with all the mantra-s or verses.]

Hymn 1.51: The Wondrous Deeds of Indra

- 1: Ever-wakeful Indra
- 2: Our Truthful Speech has Reached Indra
- 3: Assisted Atri and Vimada
- 4: Raised the Sun in Heaven for Vision
- 5: Scattered the Deceivers
- 6: Deeds of Indra
- 7: All Strengths are Placed in You
- 8: Impel the Seeker
- 9: Coverings Inside Removed by Vamra
- 10: Mind-yoked Steeds Bring Indra to Give Inspiration
- 11: Release the Waters from its Coverings
- 12: You Secure Fame for the Seeker Unsolicited
- 13: The God and his Shakti
- 14: Indra is the Refuge of the Good in Need
- 15: May We be in Your Protection in the Battle

Metre: 1-13, Jagatī; 14,15, Triṣṭup

1.51.1: Ever-wakeful Indra

Ever-wakeful, invoked by many, worshipped by riks (1),
and an ocean of wealth (3),

him, Indra, gladden with hymns in front (2).

His (gracious deeds) for mankind spreads like Sun's rays (4).

For enjoyment, worship him, the wise and superbly powerful (5).¹

Details: *meṣha*: goat, according to S, who quotes a Purāṇic anecdote.
The meaning of ever-wakefulness is both valid and appropriate.

¹ अ॒भि॒ त्वं मे॒षं पु॒रु॒हू॒तम् ऋ॒ग्मि॒यम् (1), इन्द्रं॑ गी॒र्भिः म॑द॒ता (2), वस्वो॑
अ॒र्ण॒वम् (3), यस्य॑ द्या॒वो न वि॒चर॑न्ति॒ मानु॑षा (4), भु॒जे म॑हि॒ष्ठम् अ॒भि वि॒प्रम्
अ॒र्चत॑ (5)

1.51.2: Our Truthful Speech has Reached Indra

The discriminating Rbhūs, increasers, are ready in front (1,3,5).

Indra full of strengths, who envelops the midregion (4),

He of graceful impulsions, pours down the delights (2,6).

Our truthful speech urging him (for actions) has reached Indra (7).²

Details: Rbhū-s: Divine artisans, who fashioned the divine Vajra, helpers of the Gods. See (1.20) in Section II.

The hymns of the aspirants and the Rbhu-s urge Indra for his actions of killing the demons.

javanī: urge,

svabhīṣṭibhiḥ: graceful impulsions;

avanvan: be ready;

1.51.3: Assisted Atri and Vimada

You have uncovered the light for the Aṅgīrasa-s (1),

found the way out for Atri from the prison of a hundred doors (2).

You obtained for Vimada, riches (4),

delightful like as that of an utter rest (3).

You sport the Vajra for a devotee in battle (5).³

Details: Atri is a historical Seer; so too Vimada. In the inner sense, Atri is one who enjoys what is given to the Gods, not what is secured by egotistic effort. Thus, the pure and accomplished soul, Atri, is the model for all seekers.

Vimada is one with superb delight, an example of the delight obtained by the divine Grace.

² अ॒भीम् अ॒वन्वन् (1), सु-अभि॒ष्टिम् (2), ऊ॒तयो (3), अन्तरिक्ष॒प्रां तर्विषीभिः॒
आवृ॑तम् इन्द्रं (4), दक्षा॑स ऋ॒भवो (5), म॒द॒च्युतं (6), श॒तक्र॑तुं ज॒वनी स॒नृता
आरु॑हत् (7)

³ त्वं गो॒त्रमङ्गि॑रो॒भ्यो अवृ॑णोः (1), अपो॒त अत्र॑ये श॒तदुरि॑षु गा॒तुवित् (2),
स॒सेन॑चित् (3), वि॒म॒दाय॑ अ॒वहो॑ वसु (4), आ॒जौ अ॒द्रिं वा॒वसा॑नस्य॒ न॒र्तयन् (5)

sasa: S declares it to be a name of a Seer. But this word occurs in many places where it is known to be delight. 'The source of Truth is the source of peace, *sasasya*', (5.21.4). There is a verbal root, *shasa*, with the meaning of sleep. Hence the meaning given here, 'delight as of utter rest', is appropriate in all places.

adri: Vajra. This meaning is apt because Vajra is hard like a stone. The word *grāva* in (1.28), literally stone, also indicates Vajra.

1.51.4: Raised the Sun in Heaven for Vision

You have dispelled the coverings over the waters (1).

You have given worthy gifts in your domain (2).

O Indra, with your luminous strength you slew Ahi (3);

then did you raise the Sun in Heaven for vision (4).⁴

Details: The meaning here is similar to that in (1.7.3) discussed earlier, including the raising of the Sun. Here both Ahi and Vṛtra are identified. Regarding Ahi, see (1.32.1).

vṛtram ahim: (The snake demon) Ahi who covers (the waters)

parvate: in the hill; the domain of the forces of darkness. Since Indra has conquered that domain, it can be called his domain where he gives gifts. *apidhāna*: the covering over the streams of energies, the Waters. S interprets it as a cloud which holds the waters.

Line 4: the idea and a part of text is in (9.86.22), (10.62.3).

1.51.5: Scattered the Deceivers

You have scattered with your powers the deceivers (1),

who perform yajña disrespectfully forced by their nature (2).

Benefactor of all, you have broken the cities of Pipru (3);

you have guarded R̥jishvān in fights with the evil forces (4).⁵

⁴ त्वम् अपाम् अपिधानां अवृणोः (1), अपा अधारयः पर्वति दानुमत् वसुं (2), वृत्रं यदिन्द्र शवसा अवधीः अहिम् (3), आदित् सूर्यं दिवि आरोहयो दृशे (4)

⁵ त्वं मायाभिः अपं मायिनोः अधमः (1), स्वधाभिः ये अधि शुप्तौ अजुह्वत (2), त्वं पिप्रौः नृमणः प्रारूजः पुरः (3), प्र ऋजिश्वांनं दस्युहव्येषु आविथ (4)

Details: *svadhābhiḥ*: the Self-law. It refers to the nature of the titans who perform yajña for exhibition without its key ingredients like giving without any expectation. The reasons for translating *shuptau adhi* as, 'shrug of shoulders' are discussed in some detail in [CW, KS].

apa adhamah: scattered;

rjishvānam: one who is straightforward, name of a sage.

1.51.6: Deeds of Indra

You did protect Kutsa in the slaying of Shuṣhṇa (1);

you destroyed Shambara for the sake of Atithigva (2).

You pounded the mighty Arbuda with your feet (3);

you have eternally manifested for destruction of evil forces (4).⁶

Details: The occult battle with the forces of ignorance and inconscience has been going on for a long time.

Atithigva: he who has a host of guests; a proper name of a Seer.

Kutsa: see (1.33.14); Shuṣhṇa: see (1.11.7).

Shambara: the demon who covers peace and happiness, *sham*;

jaghniṣhe: manifested;

1.51.7: All Strengths are Placed in You

In you are placed all the strengths (1);

your entire being rejoices in drinking the Soma (2).

The Vajra in your hands is well-known (3).

Rend all the powers of the foe (4).⁷

⁶ त्वं कुत्सं शुष्णहृत्पेषु (1), आविथा अरन्धयो अतिथिगवाय शम्बरम् (2), महान्तं चिदत् बुदं नि क्रमीः पदा (3), सनादेव दस्युहत्याय जज्ञिषे (4)

⁷ त्वे विश्वा तर्विषी सध्वक् (1), हिता तव राधः सोमपीथाय हर्षते (2), तव वज्रः चिकिते बाहोः हितो (3), वृश्वा शत्रोः अव विश्वानि वृष्ण्या (4)

1.51.8: Impel the Seeker

Know well the ārya-s and the (opposing) *dasyu-s* (1).

In your reign punish the lawless (to help) the aspirants (2).

Powerful as you are, impel the seeker (3).

I long to celebrate all your glories in joyful yajna-s (4).⁸

Details: *āryān*: those who adore the Gods with yajña-s; a noble person. The ideal of the Vedic age is in (9.63.5), 'Let all persons become ārya, noble'. In RV, ārya does not signify a race or a tribe.

barhishmate: one who prepares the seat of sacred grass (*barhi*); spiritual aspirant; *sadhamādeṣhu*: our rejoicing together (in the yajna-s) (5.20.4);

1.51.9: Coverings Inside Removed by Vamra

He (Indra) puts down the lawless in favour of the lawful (1);

he punishes the yajña-opposing foes in favour of the devotees (2).

He makes a person attain Heaven, whether old or youthful (3);

Vamra, who removed the inside coverings hymned Indra (4).⁹

Details: *sandihah*: a flimsy formation of lower vital movements like anger, jealousy, etc., in the subtle body of seeker covering the knowledge. S regards it as a mud wall.

ā-bhūbhiḥ: devotees of gods; those in front (of gods);

⁸ वि जानीहि आर्यान् ये च दस्यवो (1), बर्हिष्मते रन्धया शासन् अब्रतान् (2),
शाकी भव यजमानस्य चोदिता (3), विश्वेत् ता ते सधुमादेषु चाकन (4)

⁹ अनुब्रताय रन्धयन् अपब्रतान् (1), आभूभिः इन्द्रः श्रथयन् अनाभुवः (2),
वृद्धस्य चित् वर्धतो द्याम् इर्नक्षतः (3), स्तवानो वम्रो वि जघान सन्दिहः (4)

1.51.10: Mind-yoked Steeds Bring Indra to Give Inspiration

Formed by the strength of (the seer) Uṣhana (1),
 your purifying and luminous might, agitates Earth and Heaven (2).
 May the steeds with the speed of wind yoked by mind (3,5),
 carry you to the seat of our inspired hearing (7),
 O one full of vigour, gracious to the seeker (*nṛ*) (4,6).¹⁰

Details: *manoyujāḥ*: mind-harnessed. This word refers to steeds not specifically mentioned in the verse. This phrase and the phrase, speed of wind, indicate the symbolic nature of the movement of Indra. Indra comes instantaneously.

shravaḥ: inspired hearing, inspiration or the power to understand the subtle message.

shavaḥ: luminous might; *majmana*: purified might (*ojas*);

1.51.11: Releases the Waters from its Coverings

When Indra is delighted with the poet-seer Ushana (1),
 he rides his rapidly swerving steeds (to do the work) (2).
 Forceful, he releases the waters in torrents from the coverings (3).
 He rends the strong cities of Shuṣhṇa to pieces (4).¹¹

[*yayih*: the demonic forces which covers the flow of waters; the waters are released as indicated in line 3. For S, *yayi* is a cloud.]

¹⁰ तक्षद् यत् तं उ॒शना॒ सहसा॒ सहो॒ (1), वि रोद॑सी म॒ज्मना॑ बाधते॒ शवः॑ (2),
 आ त्वा॒ वात॑स्य (3), नृम॑णो (4), मनो॒युज॑ (5), आ पू॒र्यमाण॑म् (6), अवहन्
 अ॒भि श्रवः॑ (7)

¹¹ मन्दि॑ष्ट यदु॒शनै॑ का॒व्ये सचा॑न् इन्द्रो॑ (1), व॒ङ्कू वङ्कु॑तरा अ॒धि तिष्ठ॑ति (2), उ॒ग्रो
 य॒यिं निर॑पः स्रोत॑सा असृ॒जद् (3), वि शुष्ण॑स्य वृ॒हिता ऐर॑यत् पुरः (4)

1.51.12: You Secure Fame for the Seeker, Unsolicited

You ride in your car to drink the Soma (1),
 which is gathered in plenty by Shāryāta for your rapture (2).
 Take joy in our yajña (4),
 just as you enjoy the yajña-s involving Soma, O Indra (3).
 You lead the seeker to glory which is unsolicited (5).¹²

Details: Shāryāta: warrior; a king-ṛiṣhi of that name who is ever on the side of Gods and is a model for warriors. He is a son of Sharyāti. *anarvāṇam*: steedless; *arva*, steed, indicates effort. It refers to one who is in a state of perfect surrender, and does not make any effort or ask for help.

*shloka*m: verse, glory;

1.51.13: The God and his Shakti

To aged Kakṣhīvān praising you and pouring Soma (2,4),
 you have given youthful Vṛchayā, O Indra (1,3).
 O doer of perfect deeds (6),
 you became Mena, daughter of Vṛṣhaṇashva (5).
 All your deeds must be lauded at Soma festivals (7).¹³

Details: In Veda, every God has his own *shakti* or consort who executes the power associated with that God. Shachi, the consort of Indra, is derived from *shakti*. In the same way, a wife is indispensable to the seeker as his *shakti*. Hence, Indra grants an appropriate *shakti* to each person.

All-powerful Indra grants Vṛchayā to Kakṣhīvān as his Shakti. For Vṛṣhaṇashva, he himself becomes Mena, the female Shakti.

¹² आ स्मा रथं वृषपाणेषु तिष्ठसि (1), शार्यातस्य प्रभृता येषु मन्दसे (2),
 इन्द्र यथा सुतसौमेषु (3), चाकनौ (4), अनर्वाणं श्लोकम् आरोहसे दिवि (5)
¹³ अर्ददा अभौ (1), महते वचस्यवे कक्षीवते (2), वृचयाम् इन्द्र (3), सुन्वते (4),
 मेनां अभवो वृषणश्चस्य (5), सुक्रतो (6), विश्वेत् ता ते सर्वनेषु प्रवाच्या (7)

Kakṣhivān: model for the knowers of the mysteries of the higher Gods.

vṛchayā: one who embodies lustre. mena: see also (1.121.2)

1.51.14: Indra is the Refuge of the Good in Need

Indra is the refuge of the good in need (1).

Strong sacrificers laud him with stoma (2),

(He is) as firm as a door-post (3).

For those needing life-energies, rays of light, cars, and riches (4),

Indra alone is able to give the riches in plenty (5).¹⁴

Details: *ratha*: It is the vehicle which takes the yajamāna from place to place in his inner spiritual journey. For the ritualists, it is a chariot.

nireke: in need, in difficulties, (7.90.3)

pajra: powerful sacrificers, yajamāna;

1.51.15: May We be in your Protection in the Battle

This submission is uttered to you, who showers gifts (1,3),

self-resplendent, who is of unfailing strength and might (2).

O Indra, in this battle, may we with all the heroes and the wise (4), abide in your care (5).¹⁵

Details: The yajña in the subtle body is a perpetual battle between the forces of the Good, *devaḥ*, and the forces of evil. Yajña as a battle with evil forces is a common phrase in RV.

¹⁴ इन्द्रो॑ अ॒श्रायि सु॒ध्यो नि॒रेके॑ (1), प॒ज्रेषु॑ स्तोमो॑ (2), दुर्यो॑ न यू॒र्षः (3),

अ॒श्वयुः ग॒व्यू रंथ॑युः वंसू॒युः (4), इन्द्र॑ इत् रा॒यः क्ष॑यति प्रय॒न्ता (5)

¹⁵ इ॒दं नमो॑ वृ॒षभा॑र्य (1), स्व॒राजै॑ स॒त्यशु॑ष्माय त॒वसे॑ (2), अ॒वाचि॑ (3),

अ॒स्मिन्निन्द्र॑ वृ॒जने॑ स॒र्ववी॒राः स्मत् सू॒रिभिः॑ (4), तव॑ श॒र्मान् स्याम॑ (5)

Hymn 1.52: Established the Order in All Things

- 1: Knows the Light of Svar
 - 2: Indra Stood Immovable
 - 3: Indra's Foundation is Delight
 - 4: Soma Fills Indra in Heaven
 - 5: Trita Breaking the Closed Doors
 - 6: Splendour-encompassed Indra
 - 7: Hymns Come to Indra
 - 8: Deeds Done with Your Steeds
 - 9: Self-delighting and Powerful Sāman
 - 10: The Roar of Ahi
 - 11: Prowess of Indra Shines Eternally
 - 12: Earth Formed on the Pattern of Indra's Might
 - 13: Indra is the Counterpart of Earth
 - 14: Indra has Established All Things in Order
 - 15: Gods Exultant
- Metre: 1-12,14, Jagatī ; 13,15, Triṣṭup

1.52.1: Knows the Light of Svar

Worship Indra, the celebrated, ever-wakeful, knower of *sva*r (1).
His numerous collaborators go together (2).

With his strong steed-like car that speeds to our call (3),
I urge Indra with pure hymns to come for our growth (4).¹

Details: Line 1 is addressed by the Rīṣi to his own soul or self.
*ava*se: for the increase or growth of the power of Light and Might
the seeker.

*sva*r: the fourth world beyond the lower triple worlds of Earth
(matter), midregion (life-energies) and Heaven (mind). It is the home
of the Gods. Recall that all these four worlds are present in the subtle

¹ त्वं सु मे॒षं म॒हया स्व॒र्विदं॑ (1), श॒तं यस्य॑ सु॒भ्वः सा॒कम् ई॒रते॑ (2),

अत्यं॑ न वा॒जं ह॒वन्स्य॑दं रथ॒म् (3), इन्द्रं॑ ववृ॒त्याम॒वसे॑ सुवृ॒त्तिभिः॑ (4)

body of man albeit potentially. Spiritual practices develop all those worlds within us.

vājam: strong;

Lines 3,4: (alt.) He comes a galloping strength to sacrifice

And like a hastening chariot runs to me

When he has heard my sacred poesy. (SA)

1.52.2: Indra Stood Immovable

He (Indra) stood immovable amidst the all-supporting waters (2),
like a mountain (1);

the thousandfold protector increased in vigour (3).

Indra slew Vṛtra, who obstructed the streams (4).

Being exhilarated with Soma, he forced the flow of the waters (5).²

Details: After the slaying of Vṛtra, Indra stands firm amidst the currents of Light and Force, which support all the beings of the Universe. Increased by their varied strengths, Indra is able to effect the manifold growth of the seeker.

Lines: 1-5: (alt.): He is a mountain by no thunders riven

That grows erect with all my strengths to heaven

His tops a thousand fair prosperities crown

His peaks can bear all things and fall not down

He strikes the enfolding serpent who surrounds

The rivers of heaven and to the thirsting grounds

Pushed are sweet floods. All this he does when I

Have given to him his food of ecstasy (SA).

² स पर्वतो न (1), धरुणेषु अच्युतः (2), सहस्रम् ऊतिः तर्विषीषु बावृधे (3),

इन्द्रो यत् वृत्रम् अवधीत् नदीवृत्तम् (4), उब्जन् अर्णासि जहृषाणो अन्धसा (5)

1.52.3: Indra's Foundation is Delight

He, who wards off those wanting to stop (the flow of waters) (1),
covers the source, is rooted in delight (2).

He is increased in rapture by the wise (3).

I invoke Indra, with thoughts, perfect in their works (4).

He gives in abundance and is full of Soma (released by me) (5).³

Details: Indra's rapture is increased by his symbolically partaking of
the pure Soma offered by the wise Seers.

manīṣhi: the power of discrimination between the Truth and
Falsehood; it is the same as *buddhi* of the later literature.

chandra budhna: *chandra* is Delight; *budhna* is the source or
foundation.

vavra ūdhani: covers the Source of all energies (so that it is not
accessible to the forces of Evil).

svapasah: perfect in their works, (10.110.8)

Lines 1-5: (alt.): The lord in gated worlds is the many gates

And when our thought his mind intoxicates

In the closed cavern and the fount divine

A glad foundation growing with our wine.

When I aspire to faultless works on earth

I call him by my thought to give them birth

Then [does] my nectar leave him filled and sweet

And with his lavish treasures [I] am replete. (SA)

SA renders *dvara* as gates, regarding it as *dvāra*. KS renders it as, to
ward off, (occurs once);]

³ स हि द्वरो द्वरिषु (1), वव्र ऊर्धनि चन्द्रबुध्नो (2), मदवृद्धो मनीषिभिः (3),
इन्द्रं तम् अहे स्वपस्यया धिया (4), मंहिष्ठारातिं स हि पप्रिः अन्धसः (5)

1.52.4: Soma Fills Indra in Heaven

Soma placed on the inner altar fills completely Indra in Heaven (1), even as well-formed rivers, self-impelled, fill the ocean (2).

On the slaying of Vṛtra, the supporters (of Indra) stood with him (3), he the foe-destroyer, is stable and elegant in form (4).⁴

Details: *hvr*: crooked or cunning; *psa*: form;

ahrutapsava: a form without cunning; elegant form.

shushmā: powerful; destroyer (*shashayitarah*) of foes;

[(Alt.): His advents come, the highborn of the skies

And fill him like a sea of paradise

In heaven they sit upon the sacred grass

In his great session, and his followers pass

And in his wake the covering Dragon smite

And are his wealths of wisdom and delight

And are his floods of strengths that run not dry

And beautiful and straight in majesty. (SA)]

1.52.5: Trita Breaking the Closed Doors

Like flowing waters going down the slopes (4),

his exhilarated allies went ahead of him against the foe (1,3,5),

who obstructs the flow of waters (2).

Indra, emboldened by Soma, killed Vala with his Vajra (6),

even as Trita did the ringed lids (7).⁵

Details: The episode of Trita is mentioned in RV (1.105.17) which states, 'Trita trapped in the well (the realm of unconscious matter) calls on the Gods for succour. Bṛhaspati heard the call, enlarged the

⁴ आ यं पृणन्ति दिवि सन्नर्हर्षिः (1), समुद्रं न सुभ्वः स्वा अभिष्टयः (2),

तं वृत्रहृत्ये अनु तस्थुः ऊतयः (3), शुष्मा इन्द्रम् अवाता अहुतप्सवः (4)

⁵ अभि (1), स्ववृष्टिं (2), मदैनस्य युध्यंतो (3), रघ्वीरिव प्रवणे (4), संस्रुः ऊतयः (5), इन्द्रो यद् वज्री धृषमाणो अन्धसा भिनद् बलस्यं (6), परिधीन् इव त्रितः (7)

lid of the covering and released him'. In the esoteric interpretation, the power signified by the Waters is concealed in the realm of the inconscient matter of the threefold world (well). To raise or recover this power, Trita, son of the Waters, descends into the realm of the inconscient, but finds the door of exit shut by the evil forces. He prays to the Gods; with the power of their grace he tears open the lids in the form of rings. Even as Trita did with the coverings, Indra deals with the encircling demon, Vṛtra.

(Alt.): [When out to battle went the rapturous king
His own sweet rains for thirsty earth to bring
The galloping torrents of his mountains ran,
Down the precipitous slope from heaven to man
Then the lord rose in violence divine
Thundering exultant with the spirit's wine
Down Vala's circling fences broke and cast
And seemed like the opener of the triple vast. (SA)]

1.52.6: Splendour-encompassed Indra

Vṛtra who covered the source of the waters in the midregion (2),
reposed in the higher regions (*budhna*) (3).

The lowest deeps below Vṛtra were inaccessible (4).

(Still) Vṛtra was smitten on the cheeks by your Vajra, O Indra (5).

The splendour encompassed you and your might shone forth (1).⁶

Details: When Vṛtra was killed, all the energies trapped by him were released and they enveloped Indra with their splendour. *ghṛ* in *ghṛṇa* indicates something shining as in the word *ghṛta*.

⁶ परीं घृणा चरति तित्विषे शवो (1), अपो वृत्वी रजसो (2), बुध्नम् आशयत् (3),
वृत्रस्य यत् प्रवणे दुर्गृभिश्चनो (4), निजघन्य हन्वोः इन्द्र तन्यतुम् (5)

1.52.7: Hymns Come to Indra

Like a flood of waters coming to the lake (1),
the hymns come to you that increase your power in us, O Indra (2).
Tvaṣṭā himself has vastly increased your worthy might (3),
(he) sharpened your Vajra with his overpowering might (4).⁷

Details: Hymns or mantra-s (*brahmāṇi*) increase the Indra-power in the human seeker. In this sense the hymns increase Indra.

ūrmayaḥ: flood of waters; *hradam*: lake;

1.52.8: Deeds Done with Your Steeds

O Indra, you have accomplished difficult tasks with your steeds (2).
You have taken up in your hands the strong Vajra (5).
Desiring the course of waters for men (4),
you have indeed slain Vṛtra, who covers (1,3).
you have established the sun in the Heaven for us to see completely
(6).⁸

Details: Indra releases the waters for the sake of humanity, not for himself.

1.52.9: Self-delighting and Powerful Sāman

The worthy Sāman, self-delighting and powerful (1),
was recited by the fearful singers for leading them to Heaven (2).
Then Maruts, battling for men, guarding the Heaven (3),
and serving the men, followed and enthused Indra (4).⁹

⁷ हृदं न हि त्वा नि-ऋषन्ति (1), ऊर्मयो ब्रह्माणि इन्द्र तव यानि वर्धना (2),
त्वष्टा चित् ते युज्यं वावृधे शर्वः (3), ततश्च वज्रम् अभिभूति ओजसम् (4)

⁸ जघन्वान् (1), उ हरिभिः संभृतक्रतो इन्द्रं (2), वृत्रं (3), मनुषे गातुयन् अपः (4),
अयच्छथा बाह्वोः वज्रम् आयसम् (5), अधारयो दिव्या सूर्यं दृशे (6)

⁹ बृहत् स्वर्चन्द्रम् अमवद् (1), यदुक्थ्यम् अकृण्वत भियसा रोहणं दिवः (2),
यत् मानुषप्रधना इन्द्रमूतयः स्वः (3), नृषाचौ मरुतो अमदन्ननु (4)

Details: Maruts are the Gods of Life-energies who are the helpers of Indra. Their tempestuous arrival causes fear in the singers.

bṛhat: the Sāma chant of that name. They are self-delighting, powerful and lead the singer to Heaven.

ukthyam akṛṇvata: recited; made that worth reciting;

1.52.10: The Roar of Ahi

At the roar of Ahi even the mighty Heaven (1),
was rent asunder with fear (2).

Vṛtra afflicted Heaven and Earth (4).

Exhilarated with Soma (5),

You, Indra, severed the head of Vṛtra using the Vajra having
luminous power (3,6).¹⁰

Details: The head is the standard symbol for the key part of an entity or organisation. Use of this word does not imply that Vṛtra is a living human being.

1.52.11: Prowess of Indra Shines Eternally

O Indra, were the Earth to become tenfold (1),

or all men multiply day by day (2),

even then the prowess of Maghavan declared here would stay
renowned (3).

Your glory increased by your might (becomes famous) like the
Heaven (4).¹¹

[*barhaṇā*: increased;]

¹⁰ यौः चित् अस्य अमवाँ अहैः स्वनात् (1), अयोयवीत् भियसा (2), वज्रं
इन्द्र ते वृत्रस्य (3), यत् बद्धधानस्य रोदसी (4), मदै सुतस्य (5), शवसा भिनत्
शिरः (6)

¹¹ यदिनु इन्द्र पृथिवी दशभुजिः (1), अहानि विश्वा ततनन्त कृष्टयः (2),
अत्राहं ते मघवन् विश्रुतं सहो (3), द्यामनु शर्वसा बर्हणा भुवत् (4)

1.52.12: Earth Formed on the Pattern of Indra's Might

In the region beyond the limits of the midworld (2),
you abide in your might offering protection to all, O bold of spirit (1,3).
You have formed the Earth on the pattern of your might (4);
encompassing the waters and the light (of *dyu* heaven), you attain the
Heaven (5).¹²

Details: Indra abides in the supreme state (*paramē vyoman*) beyond the midregion.

1.52.13: Indra is the Counterpart of Earth

You are the counterpart of the Earth (1).
You are the guardian of the lofty Heaven of mighty heroes (2).
You have filled the entire midregion with your greatness (3);
true it is that there is none else like you (4).¹³

Details: In the previous rik the Earth was described as patterned after Indra; here it is Indra who is the counterpart of Earth. Indra is the mould from which the Earth has been formed. This indicates the indescribable glory of Earth.

1.52.14: Indra has Established All Things in Order

Earth and Heaven are unable to envisage his extent (1);
the rivers flowing above the midworld do not reach his limit (2).
The streaming prowess of his fighting in joy is unequalled (3).
The One Absolute, you have placed all things in order (4).¹⁴

¹² त्वम् (1), अस्य पारे रजसो व्योमनः (2), स्वभूत्योजा अवसे धृषन्मनः (3),
चक्रुषे भूमिं प्रतिमानम् ओजसो (4), अपः स्वः परिभूः एषि आदिवम् (5)

¹³ त्वं भुवः प्रतिमानं पृथिव्या (1), ऋष्ववीरस्य बृहतः पतिर्भूः (2),

विश्वमाप्रां अन्तरिक्षं महित्वा (3), सत्यम् अद्धा नकिं अन्यः त्वावान् (4)

¹⁴ न यस्य द्यावापृथिवी अनु व्यचो (1), न सिन्धवो रजसो अन्तम् आनुशुः (2),
नोत स्ववृष्टिं मदै अस्य युध्यन्त (3), एको अन्यत् चक्रुषे विश्वम् आनुषक् (4)

Details: The last line is reminiscent of the Īsha U. (8), which declares, 'The one who becomes everywhere, the Self-existent, has ordered objects perfectly according to their nature for long.'

The use of the word, *eka*, the One unequalled, is also to be noted.

1.52.15: Gods Exultant

The Maruts worshipped you in the battle (1).
All the Gods followed you in joy in this event (2),
when with the spiky and fatal Vajra (4),
you fully smote the face of Vṛtra, O Indra (3,5).¹⁵

Hymn 1.53: Indra Protects and Teaches the Devotees

- 1: Mantra-s from the Luminous Station
 - 2: Master of Instruction
 - 3: All Wealth is Indra's
 - 4: Dispel Our Ignorance with the Light
 - 5: May We March (Together)
 - 6: Destroys the Endless Obstacles to the Aspirant
 - 7: Indra's Might
 - 8: Destroys Vangrda and Others
 - 9: Victory Over Kings
 - 10: Devotees Protected by Indra
 - 11: Seers are the Happy Companions of Indra
- Metre: 1-9, Jagatī; 10,11, Triṣṭup

¹⁵ आर्च॒न॒त्र॒ म॒रु॒तः॒ स॒स्मि॒न्ना॒जौ॒ (1), वि॒श्वे॒ दे॒वा॒सौ॒ अ॒म॒द॒न्न॒नु॒ त्वा॒ (2),
वृ॒त्र॒स्य॒ (3), यद् भृ॒ष्टि॒मता॒ व॒धे॒न॒ (4), नि॒ त्वमि॒न्द्र॒ प्रति॒ आ॒नं॒ ज॒घ॒न्थ॒ (5)

1.53.1: Mantra-s from the Luminous Station

We continuously offer the hymns to mighty Indra (1);
the chants to Indra are from the luminous station (2).
So praised, Indra is instantly happy as those in sleep (3);
vitiated praise is not welcome among the munificent (4).¹

Details: Those in deep sleep experience joy; likewise, Indra is full of joy when superbly lauded.

The mantra-s originate in the highest station (*parama vyoman*) and are received by the Rishi who sings them.

1.53.2: Master of Instruction

Indra, you (open) the doors to light, life-energies (1),
(open the) doors to material forces (2);
you are the lord and guardian of wealth (3).
O Master of instruction, ancient fulfiller of desires (4),
friend to the seekers of friendship, we offer this hymn to you (5).²

Details: *dura*: doors, everywhere in RV; S translates it as giver.
yava: grain symbolising the divine force in living matter. Recall the phrase, 'Agni dwells in stone' (1.70.2).
pradivaḥ: ancient;

¹ न्यू षु वाचं प्र महे भ्रामहे (1), गिर इन्द्राय सदेने विवस्वतः (2),

नू चित् हि रत्नं ससतामिव अविदत् (3), न दुष्टतिः द्रविणोद्देशु शस्यते (4)

² दुरो अश्वस्य दुर इन्द्र गोः असि (1), दुरो यवस्य (2), वसुन इनस्पतिः (3),

शिक्षानरः प्रदिवो अकामकर्शनः (4), सखा सखिभ्यः तमिदं गृणीमसि (5)

1.53.3: All Wealth is Indra's

O Indra, powerful, one who performs many deeds (1),
and who is exceedingly luminous (2),
all this wealth is known to be your own (3).
Gather from it and bring (what is fit) for us, O conqueror (4);
do not disappoint the worshipper who seeks you (5).³
[*abhibhūta*: conqueror; *mā ūnayīh*: not disappoint;]

1.53.4: Dispel Our Ignorance With the Light

Pleased by these bright offerings and Soma (1),
dispel our ignorance using the light and life-energies (2).
With the aid of Indra, who is pleased by the Soma offerings (3,5),
we shall afflict the robber (Vṛtra) (4).
Relieved from enemies, we march together with Indra (6).⁴
Details: Translating *go* as cows and *ashva* as horses does not cohere
with the phrase 'dispel our ignorance.' S translates *amatim* as poverty
for which he has no basis.

1.53.5: May We March (Together)

O Indra, may we march together with wealth, impelling forces (1),
and plentiful energies which delight many and shine all around (2).
Led by your divine and superb knowledge which can overcome the
foe (3),
may we march together, fronted by the light and life energies (4).⁵

³ शर्चीव इन्द्र पुरुकृद् (1), द्युमत्तम् (2), तवेत् इदम् अभितः चेकिते वसु (3),
अतः संगृभ्य अभिभूत आ भर (4), मा त्वायतो जरितुः कामम् ऊनयीः (5)

⁴ एभिः द्युभिः सुमना एभिः इन्दुभिः (1), निरुन्धानो अमर्ति गोभिः अश्विनां (2),
इन्द्रैण (3), दस्युं दारयन्त (4), इन्दुभिः (5), युतद्वेषसः समिषा रभेमहि (6)

⁵ समिन्द्र राया समिषा रभेमहि (1), सं वाजैभिः पुरुश्चन्द्रैः अभिद्युभिः (2),
सं देव्या प्रमत्या वीरशुष्मया (3), गोअग्रया अश्ववत्या रभेमहि (4)

Details: The phrase, 'may we march together', is indicative of the close relationship between Indra and the singers. Rishis are aware of Indra's guidance in all their actions.

go agraya: fronted by the Rays of spiritual Light or knowledge.

Translating *go* as the animal cow is inconsistent with the other epithets. *go-agra* occurs elsewhere in RV (1.90.5), RV (2.1.16) and others where it can have only the meaning of, 'fronted by the Divine Light or knowledge'.

The phrases wealth (*rāya*), impelling energies (*iṣhā*) and the plenitude (*vāja*), need to be distinguished. Wealth includes both physical as well as psychological felicities like happiness, calmness etc. The impelling energies are those which impel the human being to go on a particular path, like battling the psychological foes such as greed etc. Plenitude is the collective of all types of divine energies, such as life-energies, physical energies etc.

1.53.6: Destroys the Endless Obstacles to the Aspirant

O lord of all existence, in your fight with Vṛtra (3),
your inspiring allies gladden you (1),
with invigorating hymns and with Soma (2).
You, who does not tolerate any resistance, will destroy (5,7),
the endless obstacles to the aspirant who lauds you (4,6).⁶

Details: *dasha sahasrāṇi*: ten thousands; endless.

barhiṣhmata: one who performs the inner yajña; the yajamāna; the spiritual aspirant.

⁶ ते त्वा मदा अमदन् (1), तानि वृष्ण्या ते सोमांसो (2), वृत्रहत्येषु सत्यते (3),
यत् कारवे दश वृत्राणि (4), अंप्रति (5), बर्हिष्मन्ते नि सहस्राणि (6), बर्हयः (7)

1.53.7: Indra's Might

O Striker of foes, you go indeed from battle to battle (1);
 you did destroy city after city with your might (2).
 O Indra, with your helpful Vajra, which floors the foes (3),
 you did slay the guileful Namuchi residing afar (4).⁷

Details: Namuchi: an evil force like Vṛtra who obstructs the flow of water.

pura: city or structure of evil force within us and in cosmos

1.53.8: Destroys Vangrda and Others

You have slain Karañja and Paṇṇaya (1),
 impelled by the luminous power of Atithigva (2).
 You demolished the hundred cities of the (demon) Vangrda (3),
 since you were invoked by the unaided Rjishvan (4).⁸

Details: Rjishvan: a devotee who is straightforward in his dealings.
ananudāḥ: one without followers;

1.53.9: Victory Over Kings

The twice-ten kings of men (1),
 who came to fight with the helpless Sushravasa (2),
 along with their sixty thousand and ninety-nine followers (3),
 were overthrown by your unsurpassable chariot-wheel (5).
 O one with inspired knowledge (4).⁹

⁷ युधा युधमुप घेदैषि (1), धृष्ण्या पुरा पुरं समिदं हंसि ओजसा (2),
 नम्या यदिन्द्र सख्या (3), परावर्ति निबर्हयो नमुचिं नाम मायिनम् (4)

⁸ त्वं करञ्जमुत पर्णयं वधीः (1), तेजिष्ठया अतिथिगवस्यं वर्तनी (2),
 त्वं शता बहूदस्य अभिनत् पुरौ (3), अनानुदः परिषूता क्रजिश्चना (4)

⁹ त्वमेतान् जनराज्ञो द्विर्दशौ (1), अबन्धुना सुश्रवसा उपजग्मुषः (2),
 षष्टिं सहस्रा नवर्ति नव (3), श्रुतो (4), नि चक्रेण रथ्या दुष्पदा अवृणक् (5)

Details: Though apparently factual narratives, such *riks* have an inner content, as indicated by the use of the word *Sushravas*. The numbers are also interesting. Ten, hundred, thousand indicate some fullness. Ninety-nine indicates something lacking; sixty is less than seventy, the number seven indicating the fundamental principles of existence. Line 1: Twenty types of evil forces obstruct the divinely inspired aspirant in his direct ascent to Heaven.

kings: though human, they are under the influence of the evil forces.

The event quoted here, interpreted as historical, is useful in dating the *Rig Veda*.

1.53.10: Devotees Protected by Indra

You did succour *Sushravas* with your protection (1).

You, *Indra*, did protect *Tūrvayāṇa* with your powers (2).

Kutsa, *Atithigva* and *Āyu* were brought by you (3),

under the rule of the mighty and youthful king (*Sushravas*) (4).¹⁰

Details: The *Seers*, *Kutsa*, *Atithigva* and *Āyu* are discussed in (1.10.11), (1.31.2), (1.33), (1.51.6), (1.53.8), etc.,

trāmabhih: powers which have the power of extricating the devotee in difficult situations.

1.53.11: Seers are the Happy Companions of Indra

O *Indra*, at the close of the *yajña* protected by Gods (1),

may we remain your most happy companions (2).

We extol you (3);

may you endow us with hero-strengths, a long and excellent life (4).¹¹

¹⁰ त्वमाविथ सुश्रवसं तवोतिभिः (1), तव त्रामभिः इन्द्र तूर्वयाणम् (2),

त्वमस्मै कुत्समतिथिग्वमायुं (3), महे राज्ञे यूने अरन्धनायः (4)

¹¹ य उद्वचि इन्द्र (1), देवगौपाः सखायः ते शिवर्तमा असांम (2),

त्वां स्तोषाम (3), त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः (4)

Details: The Seers pray for a long-life so that they may have more opportunity for glorifying the Gods and attaining the divine perfection.

udṛchi: chanting directed upwards indicating the end of the inner yajna.

Hymn 1.54: The Supreme Light and Might

- 1: The Worlds Quake in Fear
- 2: Worship Indra with His Shakti
- 3: Mind like Self-born Might
- 4: Shakes the Peak of the Great Heaven
- 5: You Act with Your Opulent Mind
- 6: Benefactor to Narya and Others
- 7: Lord of All Existence
- 8: Persons with Insufficient Delight
- 9: The Delight in the Stones Released
- 10: The Hill is Within Vṛtra
- 11: Light That Promotes Peace and Happiness

Metre: 1-5,7,10, Jagatī ; 6,8,9,11, Trīṣṭup

1.54.1: The Worlds Quake in Fear

O Maghavan, neglect us not in these fights with the evil (1).

Your might cannot be surpassed (2).

The rivers and woods reverberate with your roar (3);

how can the (three) worlds, which fear you, fail to come together (4)?¹

Details: The last line is echoed in the Taittirīya U. (2.8.1): 'From fear of Him (Brahman), does the wind blow; from fear of Him does the Sun rise.'

¹ मा नो अस्मिन् मघवन् पृत्सु अंहसि (1), नहि ते अन्तः शर्वसः परीणशे (2),
अक्रन्दयो नद्यो रोरुवत् वना (3), कथा न क्षोणीः भियसा समावृत (4)

1.54.2: Worship Indra with His Shakti

Worship the powerful Shakra with his shakti (1).

Praise and adore Indra who hears our chants (2).

He with his assaulting might gladdens both Heaven and Earth (3,5).

He is (celebrated) as the champion, and as the generous (giver of energies) (4).²

Details: Shachī: *shakti* of Indra. It is the name of the spouse of Indra in the Purāṇa-s.

vṛṣhabha: champion, mighty lord;

vṛṣha: showerer (of light and might)

1.54.3: Mind like Self-born Might

Chant happy praise for vastly luminous Indra (1);

he assaults with his mind (concentrated) like self-born might (2).

He is of great inspiration, powerful, repeller of enemies, and adorable (3).

The mighty lord hastens here with his steeds (4).³

Details: *asura*: mighty one, not necessarily a demon. This word is used in Veda for Gods also unlike in Purāṇa-s.

purah-kṛtaḥ: adorable;

² अर्चा शक्राय शाकिने शचीवते (1), शुण्वन्तम् इन्द्रं महयन् अभिष्टुहि (2),
यो धृष्णुना शर्वसा रोदसी उभे (3), वृषा वृषत्वा वृषभो (4), नि ऋजते (5)

³ अर्चा दिवे बृहते शूष्यं वचः (1), स्वक्षत्रं यस्य धृषतो धृषन्मनः (2),
बृहत् श्रवा असुरो बर्हणा कृतः पुरो (3), हरिभ्यां वृषभो रथो हि षः (4)

1.54.4: Shake the Peak of the Great Heaven

You have shaken the peak of the great Heaven (1).

Assaulting, you have slain Shambara (2).

You have obtained the gladdening (Soma) (4).

The assembled cunning evil forces (3),
were smashed with your sharpened and shining Vajra weapon (5).⁴

Details: Just as one dislodges a stray object on a tree by shaking it, Indra shakes the Heaven to dislodge the unwelcome visitors.

Shambara: demon, mentioned in (1.51.6)

vrandinaḥ: assembled (forces)

1.54.5: You Act with your Opulent Mind

Roaring, you pour delightful (waters) (1,4),

on the summits of *prāṇa* (2),

and also on the demon *Shuṣhṇa*, along with his cohorts (3).

As of old, even today you act with your opulent mind (5).

Who can excel you (6)?⁵

Details: Indra pours the delightful Waters or Energies on the summits of life-sustaining *prāṇa*, both in the Cosmos and in the human aspirant and renders the world of the human aspirant replete with power. Likewise, he pours them on the evil force *Shuṣhṇa*, with his associates, thereby neutralising his penchant for drying up the essence with the result that the world of the *yajamāna* delights in abundance. Indra has been doing this from ancient times and does so even today. Nobody can excel him.

⁴ त्वं दिवो बृहतः सानुं कोपयो (1), अव त्मना धृषता शम्बरं भिनत् (2), यत् मायिनो ब्रन्दिनो (3), मन्दिना धृषत् (4), शितां गर्भस्तिम् अशनिं पृतन्यसि (5)

⁵ नि यद् वृणक्षि (1), श्वसनस्य मूर्धनि (2), शुष्णास्य चिद् ब्रन्दिनो (3), रोरुवद् वनां (4), प्राचीनैन मनसा बर्हणावता यद्या चित् कृणवः (5), कस्त्वा परि (6)

barhaṇāvata: opulent;

shvasanasya: of Vāyu, the deity of the midregion, both in the subtle body of human as well as the cosmos, and the upholder of all the life-energies, *prāṇa*, and their actions, both in humans and in cosmos.

1.54.6: Benefactor to Narya and Others

You have protected Narya, Turvasha, Yadu, Turvīti and Vayya (1),
O one of hundred willings (2).

You have protected Etasha and Ratha (3),
in obtaining the riches with appropriate work (4).

You have demolished ninety-nine cities (of the demons) (5).⁶

Details: *narya*: benefactor of men; a name;

turvasha and *turvīti*: of winning gait; names;

vayya: skilled in extending the realm of *yajña*, the co-operative effort;
a name;

etasha: moving; the name of a person;

ratha: one who is speedy; name of a person,

etasha ratha: the moving Ratha (alternate meaning).

ninetynine: indicates something incomplete

kṛtvyē: seems to be a modification of *kartavya*: duty; hence the meaning, 'obtaining by virtuous means'. (KS)

kṛtvyaḥ: apt for work, (6.2.8)

⁶ त्वमावि॒ष्य॒ नर्यं॑ तुर्व॒शं॒ यदुं॑ त्वं तुर्वी॒ति॑ ब॒व्यं॑ (1), शतक्रतो (2),

त्वं रथ॒मेत॑शं (3), कृत्व॑ये धने॒ (4), त्वं पुरो॑ नव॒तिं द॑म्भयो॒ नव॑ (5)

1.54.7: Lord of All Existence

The aspirant, shining, becomes (powerful) like a king (1),
by offering oblations (to Indra) and conforming to his law (2).
To him who recites the hymns of praise with devotion (3),
the bounteous Indra (*dānuḥ*) showers from Heaven the gifts, riches
and achievements of the higher worlds (4).⁷

Details: *uparā*: cloud, according to ritualists; the meaning of 'on high, or, above' given here is more suitable. It refers to the wealth of the Rays and Might in Heaven.

janaḥ: aspirant, yajamāna;

shushvat: increases;

1.54.8: Persons with Insufficient Delight

Unequaled is his might, unequalled is his wisdom (1).
May those who have insufficient Soma become full by their acts (2).
O Indra, the giver of offerings increases (4),
your vast might and ample vigour (3,5).⁸

Details: The purport is that those who do not have the power of appreciating the Delight of existence i.e., those who have insufficient Soma can develop that capacity fully by increasing the power of Indra in themselves. This increase is effected by their generous self-giving to Indra. The term offerings should not be restricted to material offerings only. It includes all offerings.

neme: translated here as half or insufficient, based on Yāska, Durga, etc. *apasā*: actions;

⁷ स घा राजा सत्पतिः शूशुवत् जनौ (1), रातहव्यः प्रति यः शासम् इन्वति (2),
उक्था वा यो अभिगृणाति (3), राधसा दानुः अस्मा उपरा पिन्वते दिवः (4)

⁸ असमं क्षत्रम् असमा मनीषा (1), प्र सौमपा अपसा सन्तु नेमै (2),
ये तं (3), इन्द्र ददुषो वर्धयन्ति (4), महि क्षत्रं स्थविरं वृष्ण्यं च (5)

1.54.9: The Delight Released with the Stones

This plentiful Soma pressed with stones is readied (1,3),
contained in vessels (bodies) for Indra's drink (2,4).
(O Indra), accept them and fulfil your desire (5);
later be mindful to give us the felicities (6).⁹

Details: In the inner context, the two stones (*adri*) used for pressing out the Soma in the rite are the outer and the inner (or subtle) bodies of the human aspirant. Soma (Delight) hidden in the bodies is drawn out and poured. When Indra is satiated, the manifestation of Indra power in the seeker is complete. See RV (1.28) regarding the esoteric meaning of the Soma pressing.

chamasa: Soma-s; derived from *chamyante*, that which is eaten.

chamushada: that which is placed in *chamu*, the human body. For ritualists *chamu* is a vessel.

1.54.10: The Hill is within Vṛtra

Darkness obstructed the flow of waters (1).

The hill was within the stomach of Vṛtra (2).

Vṛtra concealed the waters in several tiers (4).

Indra entering the depths released the waters (3,5).¹⁰

Details: The hill (*parvata*), symbolising the state of inconscience or inertia is within Vṛtra, clearly indicating the symbolism of Vṛtra. The waters are the currents of light; they are obstructed by darkness (which is opposed to light).

The rock in which the waters are concealed has several plateaus and accordingly the waters come down from level to level in succession (*anuṣṭāḥ*). *anuṣṭāḥ*: (arranged) in tiers;
pravaṇaḥ: hollows, deeps; *abhi jighnate*: to slay to release, (8.43.32)

⁹ तुभ्येत् एते बहुला अद्रिदग्धाः (1), चमूषदः (2), चमसा (3), इन्द्रपानाः (4),
वि अंशुहि तर्पया काममेषाम् (5), अथा मनो वसुदेयाय कृष्व (6)

¹⁰ अपाम् अतिष्ठत् धरुणह्वरं तमो (1), अन्तर्वृत्रस्य जठरेषु पर्वतः (2),

अभीम् इन्द्रो (3), नद्यो वत्रिणा हिता विश्वा अनुष्टाः (4), प्रवणेषु जिघ्रते (5)

1.54.11: Light that Promotes Peace and Happiness

O Indra, establish in us the light (*dyumnam*) (2),

that promotes peace and happiness (1).

(Establish) the great might that subdues the foes (3).

Protect us by making us opulent (4).

Guard us by making us wise (5);

uphold for us, the impulses (7);

and the felicities with happy successors (6).¹¹

Details: Note that Indra's might not only promotes peace and happiness but also subdues the foes. It cannot be purely physical.

svapatyā: *su* + *apatyā*, perfect or happy successors who continue the creative activities.

shevṛdham: *she* (happiness associated with peace *sham*) + *vṛdham* (promotion).

Hymn 1.55: Faith in Indra

1: His Vastness Wider than the Heaven

2: Mutual Nourishment

3: Indra Does Not Strike the Hill for His Own Enjoyment

4: Indra Speaks to the Rishis

5: Faith in Indra

6: Rendering the Light Free from Obstruction

7: Your Intuition Leads Us Not Astray

8: Abundant Will-power in Your Limbs

Metre: Jagatī

¹¹ स शेवृधम् (1), अर्धि धा युम्नम् अस्मे (2), महि क्षत्रं जनाषाट् इन्द्र तव्यम् (3),
रक्षां च नो मघोनः (4), पाहि सूरीन् (5), राये च नः स्वपत्या (6), इषे धाः (7)

1.55.1: His Vastness Wider than the Heaven

His range is greater than that of Heaven (1).

Earth compares not to Indra in his greatness (2).

Terrible and powerful (3),

he torments (the foes) to favour the devotees (4);

he whets his Vajra for sharpness as a bull (does his horns) (5).¹

Details: *varimā*: the property of having a wide or extensive range; it is translated as *urutvam* (KS, CW, Vol. 5).

1.55.2: Mutual Nourishment

Just as the ocean receives the rivers (1),

Indra, the ocean-like store, accepts the widespread waters (2).

After drinking Soma, he showers gifts like a bull (3);

fighter of old, he is eager for great deeds with his might (4).²

Details: Indra accepts the Waters or energies; then he, desirous of Soma, showers those energies on the human aspirant who, energised by the gifts of Indra, presses the Soma for offering to Indra. Indra becoming powerful by the Soma is ready for great deeds.

samudriyaḥ: the ocean or the infinite substance having all the energies. *varīmaḥ*: the widespread Waters, symbolising the powers of Light and Might.

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- 1 दिवश्चिदस्य वरिमा वि पप्रथ (1), इन्द्रं न म॒ह्ना पृथि॒वी च॒न प्र॒ति (2),
भीमः तुर्विष्मान् (3), चर्ष॒णिभ्य॑ आत॒पः (4), शि॒शीते॑ वज्रं तेज॒से न वंसंगः (5)
- 2 सो अ॒र्णवो न न॒द्यः (1), समु॒द्रियः॑ प्र॒ति गृ॒ह्णाति॑ वि॒श्रिता॑ वरीमभिः (2),
इन्द्रः सोम॑स्य पी॒तये॑ वृषायते (3), स॒नात् स यु॒ध्म ओज॑सा पनस्यते (4)

1.55.3: Indra does Not Strike the Hill for His Own Enjoyment

You have not struck the mountain for your own enjoyment (1).

You rule over the Gods who bear the vast mights, O Indra (2).

The God excelling in valour is well-known to us (3).

Foremost, he is established in front for various actions (4).³

Details: *parvatam*: a common epithet for the evil force purveying ignorance, which is formidable like a mountain.

dharmaṇām: those who bear;

1.55.4: Indra Speaks to the Rīṣhis

The delighted Indra speaks to his worshippers (1);

he pleasantly reveals to his people his secrets (2).

The opulent showerer impels happy speech (5),

in the worshipper (4);

thus the showerer pleases him (3).⁴

Details: Note that it is Indra who impels the Rīṣhi to recite happy speech or hymns and again it is Indra who showers his choice blessings on the worshipper in response to the prayers.

haryataḥ: the human seeker who pleases the Gods; derived from *haryati* (shining).

chhanduḥ: pleases; *ṛṣhā* : showerer, Indra.

³ त्वं तमिन्द्र पर्वतं न भोजसे (1), महो नृम्णस्य धर्माणाम् इरज्यसि (2),

प्र वीर्येण देवता अति चेकिते (3), विश्वस्मा उग्रः कर्मणे पुरोहितः (4)

⁴ स इद् वने नमस्युभिः वचस्यते (1), चारु जनैषु प्रब्रुवाण इन्द्रियम् (2),

वृषा छन्दुः भवति (3), हर्यतो (4), वृषा क्षेमेण धेना मघवा यत् इन्वति (5)

1.55.5: Faith in Indra

With his purifying and intense might (2,4),
Indra fought great battles for the sake of human beings (1,3,5).
They have faith in the resplendent Indra only later (6).
He wields the Vajra and kills Vṛtra (7).⁵

Details: *shrāt*: faith. It should be distinguished from ordinary belief. In spiritual life, one must have faith in the existence of Gods and the efficacy of their actions, just as in everyday life one has a faith in the existence of oneself. This mantra states that in many of us the faith develops only after an experience, often intense, of the action of God or the presence of God.

shrāt occurs elsewhere also. (1.104.7) states, 'I know my faith in your power'. 'Indra upholds the faith in every human being' RV (2.12.5). In later times *shraddha* replaced *shrāt*.

1.55.6: Rendering the Lights Free from Obstruction

Seeker of inspiration (in man) (1),
he destroys the artful dwellings of the demons (2,4),
by his might and by his pervading all over the Earth (3).
He renders the lights free from obstructions (5).
He of happy deeds releases the waters for the worshipper (6).⁶

Details: The dwellings (*sadana*) of the demons or evil forces are only artful and are not based on proper foundations. The dwelling is not a physical house, but an inner structure in the subtle body of each

⁵ स इन्महानि समिधानि (1), मज्मनां (2), कुणोति युध्म (3), ओजसा (4),
जनैभ्यः (5), अथा चन श्रद्धं दधति त्विषीमत इन्द्राय (6), वज्रं निघनिघ्नते वधम् (7)

⁶ स हि श्रवस्युः (1), सदनानि कृत्रिमां (2), क्षमया वृधान ओजसा (3),
विनाशयन् (4), ज्योतीषि कृण्वन् अवृकाणि (5), यज्यवे अव सुक्रतुः सतर्वा
अपः सृजत् (6)

human being representing our beliefs, our ideals, etc. Indra can extend himself over the entire Earth and destroy these structures in each human being.

avṛkāṇi: free from the demonic forces, or from obstructions caused by these forces; see (1.31.13).

1.55.7: Your Intuition Leads Us Not Astray

Drinker of Soma, may your mind be disposed towards giving (1).

Listener of prayers, bring your steeds here facing us (2).

Indra, your charioteers are skilled in controlling (the steeds) (3);

your effectuating intuitive rays do not lead (us) astray (4).⁷

Details: The effectuating beams of intuition show not only the path, but also provide the energy for accomplishing the deeds. They never lead the worshipper in wrong directions.

dabhnuvanti: to cheat, go astray;

1.55.8: Abundant Will-power in Your Limbs

O Indra, you hold in your hands inexhaustible wealth (1);

you are of inspired knowledge (3);

you bear in your body unvanquished strength (2,4).

Like wells surrounded by men (5),

abundant powers reside in your limbs, O Indra (6).⁸

Details: Just as men seeking water surround the well, the will-powers surround the limbs of Indra.

kratavaḥ: powers of will based on wisdom.

⁷ दानाय मनः सोमपावन् अस्तु ते (1), अर्वाञ्चा हरी वन्दनश्रुत् आ कृधि (2), यमिष्ठासः सारथयो य इन्द्र (3), ते न त्वा केता आ दर्भुवन्ति भूर्णयः (4)

⁸ अप्रक्षितं वसुं बिभर्षि हस्तयोः (1), अषाळ्हं सहः तन्वि (2), श्रुतो (3), दधे (4), आवृतासो अवृतासो न कर्तृभिः (5), तनूषु ते क्रतव इन्द्र भूरयः (6)

Hymn 1.56: Indra Builds the Midworld in Man

- 1: Lifts Up the Impelling Powers
- 2: Ascend Quickly to Indra
- 3: Faultless Valour Shines
- 4: Expels Darkness with His Might
- 5: Establishes the Midworld in Man
- 6: Energises the Bodies of the Aspirant

Metre: Jagatī

1.56.1: Lifts Up the Impelling Powers

Bending down (towards the human seeker) (1),
the enjoyer (Indra) manifests forcefully the impelling powers (2,4).
as a horse to a mare (3),
Intent on the great work, he takes a drink (6,8),
turning the golden chariot with harnessed steeds (7),
towards the human aspirant with discernment (5).¹

Details: Indra's coming down from his supreme station is described as, 'bending' (*ava*) and he manifests or releases the impelling powers held in the body of the aspirant. Energised by these powers, the *yajamāna* prepares the Soma which Indra drinks, continuing his great deeds.

pra + ava + udayamsta: Indra comes down (*ava*), forcefully (*pra*) manifests the powers in the body of *yajamāna*,

chamrīṣhah: impelling powers in the body of the aspirant. *chamu* stands for the ladle or vessel for handling the Soma juice. It symbolises the body of the aspirant. *Iṣhah* are the impelling powers. Just as a priest takes the Soma juice from a ladle, Indra lifts up the impelling powers from the bodies of the aspirant.

¹ एष प्र पूर्वीः अव (1), तस्य चम्रिषो (2), अत्यो न योषाम् (3), उदयंस्त
भुर्वणिः (4), दक्ष (5), महे पाययते (6), हिरण्यं रथम् आवृत्त्या हरियोगम् (7),
क्रभ्वसम् (8)

bhurvaṇiḥ: enjoyer; *pūrvīḥ*: many;

1.56.2: Ascend Quickly to Indra

Bowing down, ready for work, worshippers surround Indra (1),
like merchants desiring wealth come to the ocean on a voyage (2).
To discerning Indra, mighty, the lord of the inner yajña (3),
ascend swiftly with the light obtained from the chants (5),
like eager persons climbing the hill (4).²

Details: *vidatha*: aim or goal of knowledge, inner yajña. The last line is reminiscent of RV (1.10.2): 'As the wise climb from peak to peak'; *sahaḥ*: the mighty one, Indra

1.56.3: Faultless Valour Shines

He is swift, victorious and mighty (1).
His faultless valour with its impelling power (2,4),
shines as does a mountain peak (3).
Strong, exhilarated, subduer of foes (6),
he cast the cunning Shuṣhṇa into a prison to dwell in grief (5,7).³

Details: *āyasa*: steel or iron, strong in general. S translates it as armour made of iron.

paumsya: manhood or heroic; or the battle associated with these qualities.

² तं गूर्तयौ नेमन् इषः परीणसः (1), समुद्रं न संचरणे सनिष्यवः (2),
पतिं दक्षस्य विदथस्य नू सहौ (3), गिरिं न वेना (4), अधि रोह तेजसा (5)

³ स तुर्वणिः महान् (1), अरेणु पौंस्यै (2), गिरेः भृष्टिः न (3), भ्राजते तुजा शवः (4), येन शुष्णं मायिनम् (5), आयसो मदै दुध्र (6), अभूषु रामयत् नि दामनि (7)

1.56.4: Expels Darkness with His Might

When strengthened by hymns (2),
the luminous power joins Indra for his increase (1,3),
as Sūrya does with Uṣha (4).
He expels darkness with his assaulting might (5).
He makes the enemies cry aloud afflicting them (6).⁴

Details: The power of hymns joins with the luminous (*devī*) divine power and they join Indra.

1.56.5: Indra Establishes the Midworld in Man

You, the slayer, established in the quarters of the Heaven (3),
the sustaining and undecaying midworld (2),
covered by ignorance (*tamas*) (1).
(You are) the showerer of the lustres of the *sva*-world (4).
You, Indra, rapturous with Soma (5),
killed Vṛtra with your exultant power (6),
and sent down the flood of waters (7).⁵

Details: Indra establishes the midworld in the Seer capable of sustaining all the life-energies in him/her. Only then can he proceed to demolish the demonic force, Vṛtra, and release all the hidden energies symbolised by Waters.

svarmīlhe: *sva* denotes the luminous fourth world, *sva*; *miha* denotes showering or pouring. S associates the word with wealth obtained in a battle, for which the support is obscure.

rajaḥ: midworld. This region is characterised by the *guṇa* or quality of *rajas*, a word which is used in the books on yoga in later times.

⁴ देवी यदि तर्विषी (1), त्वावृधा (2), उतय इन्द्रं सिषक्ति (3), उषसं न सूर्यः (4),
यो धृष्णुना शवसा बाधते तम् (5), इयति रेणुं बृहत् अहिरिष्वणिः (6)

⁵ वि यत् तिरो (1), धरुणम् अच्युतं रजो (2), अतिष्ठियो दिव आतासु बर्हणा (3),
स्वर्मीळहे (4), यन्मद इन्द्र (5), हर्ष्या अहन् वृत्रं (6), निः अपाम् औब्जो
अर्णवम् (7)

1.56.6: Energises the Aspirant

O great Indra, in realms of the Earth (2),
you established with your power the energies of heaven (1).
In the exhilaration of Soma, you have released the Waters (3),
and smitten Vṛtra with the solid rock (4).⁶

Details: Vṛtra is smitten by Vajra often referred to as stone (*pāṣhya*)
or the solid rock symbolising the power of the mantra.

Line 2: *sadaneṣhu*: realms of Earth in the macrocosmic view. The
meaning in the microcosm view is, 'inner and outer bodies, the so-
called matter, life and mind bodies of the human aspirant which are
energised by the energies, of Heaven, the Waters.'

ariṇā: released, derived from *rī*, to move.

Hymn 1.57: Complete Surrender to Indra

- 1: Wealth Flows Down like Water
- 2: World Becomes Intent on Your Worship
- 3: Indra Directs His Radiance
- 4: We Seek Refuge in You
- 5: We are Yours
- 6: You Alone Bear All Might

Metre: Jagatī

The entire Sūkta describes the yoga of complete surrender
(*prapatti*) developed in great detail by Sri Rāmānuja and others in
later times.

⁶ त्वं दिवो धरुणं धिष ओजसा (1), पृथिव्या इन्द्र सदानेषु माहिनिः (2),
त्वं सुतस्य मदे अरिणा अपो (3), वि वृत्रस्य समया पाष्या अरुजः (4)

1.57.1: Wealth Flows Down like Water

To the greatest, mighty and opulent Indra (1),
who is strong, with strength derived from truth, I offer praise (2).
His riches difficult to retain as waters on the slope (3),
is spread everywhere for uncovering the strength (of aspirant) (4).¹

Details: Even as the speed of waters on a slope cannot be arrested, Indra's wealth coming from the high place cannot be blocked by anyone below. Such is the bounty of Indra to strengthen the worshipper.

The strength is already present in a latent condition in the Rishi. Indra only removes the veil on it.

satyashushmāya: strength derived directly from the supreme Truth, unlike the strength of titans like Vṛtra, whose strength is derived from cunning or *māya*.

vishvāyu: spread everywhere;

1.57.2: World Becomes Intent on Your Worship

Later the entire world became intent on your worship (1).
The offerings of the worshipper flowed to you (3),
like waters to a depth (2).

when the mountain was smitten by Indra's Vajra (4,6),
which is golden, destructive, shining with desire (5,7).²

Details: The Vajra destroys the mountain, symbolising the inconscient forces.

haryataḥ: shining. Vajra shines with the desire of slaying the enemy.

na samashīta: not sleeping; i.e., it was smitten or destroyed;

parvata: the mountain of the forces of ignorance and other hostiles.

¹ प्र मंहिष्ठाय बृहते बृहद्रये (1), सत्यशुष्माय तवसे मतिं भरे (2),

अपामिव प्रवणे यस्य दुर्धरं राधौ (3), विश्वायु शवसे अपावृतम् (4)

² अथ ते विश्वमनु ह असत् दृष्टय (1), आपौ निम्नेव (2), सर्वना हविष्मन्तः (3),
यत् पर्वते न समशीत (4), हर्यत (5), इन्द्रस्य वज्रः (6), श्रथिता हिरण्ययः (7)

1.57.3: Indra Directs His Radiance

To the formidable, most praiseworthy (Indra), bring (1,4),
the offerings with obeisance in this yajña (2),
O shining Uṣha (3).

Indra, all-sustaining, endowed with appropriate signs (5,7),
directs his light towards the praising seer (6,8),
as the steeds in movement (are directed by their master) (9).³

Details: The verse is addressed to fellow worshippers. Just as horsemen lead the horses to their chosen destinations, so does Indra directs his radiance to his chosen worshippers.

Uṣha: Goddess of the Dawn of spiritual knowledge or spiritual awakening. She does not represent the complete spiritual knowledge. Hence, the initial spiritual experience is offered to Indra, the Lord of the Divine mind, so that he can show fresh avenues for spiritual progress. For more information, see hymns 1.48, 1.49 to Uṣha.

nāma: indicates both the obeisance of singer and Indra's satisfying the request. *shravase*: one praising, the seer

1.57.4: We Seek Refuge in You

O Widely-lauded Indra, we are your own (1).

Seeking refuge in you, we come to you, O lord of wealth (2).

Lover of hymns, none else deserves our laud (3).

Love our hymns of praise as the Earth (cherishes her creatures) (4).⁴

³ अ॒स्मै भी॒माय॒ (1), नम॑सा॒ सम॑ध्व॒र (2), उ॒षो न॒ शु॒भ्र (3), आ भ॑रा॒ पनी॑यसे (4), य॒स्य धा॒म (5), श्र॑व॒से (6), ना॒मैन्द्रि॑यं (7), ज्योति॑र॒का॒रि (8), ह॒रितो॑ न॒ अय॑से (9)

⁴ इ॒मे तं इन्द्र॑ ते व॒यं पु॑रु॒ष्टुत॒ (1), ये त्वा॒रभ्य॑ च॒रा॒मसि॑ प्रभू॒वसो॑ (2), न॒हि त्वत् अ॒न्यो गि॑र्व॒णो गि॒रः स॑र्घत् (3), क्षो॒णीरि॑व॒ प्रति॑ नो ह॒र्य तद्व॑चः (4)

Details: One can see here the seeds of the yoga of complete surrender, formulated later by Sri Rāmānuja, Sri Chaitanya and others, with its vast literature.

kṣhoṇī: earth;

1.57.5: We are Yours

O Indra, great is your valour (1); we are yours (2).

O opulent one, fulfil the longing of this worshipper (3).

Your greatness is comparable to that of vast Heaven (4); this Earth, too, bends before your prowess (5).⁵

Details: *anu mama*: *mama* to measure; this phrase literally means, 'follows after the measurement or comparison', i.e., on measuring Indra's greatness, it is found to be in the likeness of the vast Heaven. *tava smasi*: we are yours.

1.57.6: You Alone Bear All Might

O Indra, the huge and wide forces of the mountain (1), were shattered into pieces with your Vajra, O Vajrin (2).

The concealed waters were released to flow (3).

True it is that you alone support all the might (4).⁶

Details: Vajrin: one endowed with the all-powerful Vajra. *satrā*: it is true.

⁵ भूरि त इन्द्र वीर्यं (1), तव स्मसि (2), अस्य स्तोतुः मधवन् काममा पृण (3),
अनु ते द्यौर्बृहती वीर्यं मम इयं (4), च ते पृथिवी नैम ओजसे (5)

⁶ त्वं तमिन्द्र पर्वतं महामुरुं (1), वज्रेण वज्रिन् पर्वशः चंकरिथ (2),
अवासृजो निवृताः सर्तवा अपः (3), सत्रा विश्वं दधिषे केवलं सहः (4)

Section VIII: Sūkta-s (1.58-1.64)

Riṣhi: Nodhā Gautamaḥ

Sūkta	Hymn title
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- | | |
|------|---|
| 1.58 | Agni, Giver of Supreme Bliss (9) |
| 1.59 | Agni Vaishvānara: Universal Divine Force and Will (7) |
| 1.60 | Agni, Rich In Thought (5) |
| 1.61 | Indra: Pure Song of My Clear-cut Thoughts (16) |
| 1.62 | The Intuition Saramā, the Route and the Hill (13) |
| 1.63 | Indra: The Energiser of Our Self or Jīva (9) |
| 1.64 | Maruts: Their Powers and Actions (15) |

Riṣhi Nodhā belongs to the lineage of Riṣhi Gotama whose riks are in Section X. All the seven Sūkta-s end with the phrase, “may he, rich in thought, come at dawn”. In (1.62.3), Goddess Saramā is mentioned. She is a power of intuition; “She represents a power of Truth that seeks and discovers the hidden light and the immortality, by a divine faculty of insight. But it is to this seeking and finding that her function is limited” (SA, SV, p. 241).

(1.59) is the hymn to Vaishvānara, the Universal Divine Force and Will. The relation between this Vaishvānara in the Veda and the Vaishvānara Vidya in the Chhāndogya Upanishad is discussed by TVK.*

The Sūkta (1.63) dedicated to Indra reveals several secrets. (1.63.2) declares that it is the human Riṣhi or singer who places the Vajra in Indra’s hands. Obviously Vajra is not a physical weapon, but the potent Word which is recited by the Riṣhi. (1.63.8) declares that Indra energises the *jīva* or self (*tmana*) in all ways.

* T.V. Kapāli Sāstry, ‘Lights on the Upanishads’ (SAKSI), pp.85-103; ‘Essentials of Upanishads’ by R.L. Kashyap (SAKSI), pp.63-64

(1.64) is a Sūkta to the Maruts, the Gods of fierce action and knowledge. They are from the midworld. They are endowed with beauty and fury and are always helpful to the humans.

1.58: Giver of Supreme Bliss

Seer: Nodhā Gautamaḥ

- 1: Builds the Midworld in Man
- 2: The Inner Fire Rises Up
- 3: Chariot for the Seeker
- 4: Agni's Progress in Man
- 5: Clears the Obstacles to Enjoyment
- 6: Bhṛgu-s Establish Agni in Man
- 7: Seven Invokers
- 8: Grant Us Faultless Happiness
- 9: Shelter to the Worshipper
- Metre: 1-5, Jagatī; 6-9, Trīṣṭup

1.58.1: Builds the Midworld in Man

The son of strength, the immortal (Agni) moves swiftly (1).

The summoner priest becomes the messenger (2).

The luminous one builds the midworld with complete pathways (3).

With the offerings he brings to light the formation of the Gods (4).¹

Details: Though the midworld between the Earth and Heaven exists already in the universe, Agni builds in the seeker or yajamāna his midworld (*raja*), which is same the life-world (*prāṇamayakosha*). This is the second creation. Note the connection between the two halves of the mantra. Agni is usually the summoning priest. But he becomes the shining one so that he can build the midworld in the yajamāna.

¹ नू चित् सहोजा अमृतो नि तुन्दते (1), होता यद् दूतो अर्भवद् (2), विवस्वतः वि सार्धिष्ठेभिः पथिभी रजो मम् (3), आ देवताता हविषा विवासति (4)

vi mama: build. *hotā*: Agni, one who summons the gods to the yajna; *devatātā*: formation of the gods; it is interpreted by S as the name of a yajña. S in (1.127.9) interprets it as 'manifestation'.

1.58.2: The Inner Fire Rises Up

Ageless, assimilating the food offered (1),
he grows rapidly and blazes in the dry fuel (2).
Of him who has consumed (the fuel), the rear glows (4),
like a fleeting steed (3);
then does he roar like the reverberating summit of Heaven (5).²

Details: Those parts in the body of the seeker or yajamāna, which are ready for receiving the Truth, are the fuel. The fire of the inner yajña, *yogāgni*, rises up and the effects of the flames of the ensuring fire are described. The experience of the inner spiritual fire rising up in the subtle body is the seed of the *tāntrik* experiences (the energy of Kuṇḍalini rising up from centre to centre, *chakra* to *chakra*).

adma: food; *sānu*: summit;
yuvamāna: assimilating, (from *yu*, to mix);

1.58.3: Chariot for the Seeker

Worshipped by Rudra-s and Vasu-s he, the performer (of yajña) (1),
and the summoning priest, is seated inside (2).
He is the lord of the riches and immortal (3).
He is praised by the worshippers (5);
like a chariot among men (4),
he conveys continuously the choice offerings to the Gods (6).³

² आ स्वम् अद्म युवमानो अजरः (1), तृषु अविष्यन् नतसेषु तिष्ठति (2),
अत्यो न (3), पृष्ठं पुषितस्य रोचते (4), दिवो न सानु स्तनयन् अचिक्रदत् (5)

³ क्राणा रुद्रेभिः वसुभिः पुरोहितो (1), होता निषत्तो (2), रयिषाट् अमर्त्यः (3),
रथो न विषु (4), ऋञ्जसान आयुषु (5), वि आनुषक् वार्या देव ऋण्वति (6)

Details: Just as a chariot takes the travellers along the required path to the destination, Agni takes the Seer along the path of yajña to the final destination by performing various actions and offering them to the Gods. Just as a chariot is used for transporting objects, Agni conveys the offerings to the Gods. *krāṇa*: performer; *vikṣhu*: men; *ṛnjāsāna*: worshipped with hymns

1.58.4: Agni's Progress in Man

Propelled by the life-energy, in the wood he spreads easily (1,2), with his penetrating tongues of flame, and loud voice (3).

O Agni, you rush to the trees like a bull (4);

black is your course, undecaying, and fiercely blazing one (5).⁴

Details: This verse is usually interpreted as a description of a fierce forest fire. It has a deep meaning in the context of the internal yajña. The wind stands for the life-force, *prāṇa*, in the human, using which Agni blazes bright dispelling darkness and the evil forces as indicated by the phrase “roaring sound, *tuviṣhvaniḥ*.” When he displays his prowess to the worshippers, desirous of felicity, his presence is forceful like the bull among delectable trees. Recall *vana* has both the meanings of trees and delectability. The path of Agni through the darkness is black because he is hewing a new path, not yet known.

1.58.5: Clears the Obstacles to Enjoyment

Flame-mouthed Agni is propelled by the life-force (1).

Overcoming obstructions to enjoyment, he goes forward (3), like a bull among cows (2,4).

He rushes forcefully to the undecaying mighty midworld (5).

Both mobile and static entities fear (Agni) as he flies along (6).⁵

⁴ वि वात॑जूतो अत॒सेषु॑ (1), तिष्ठ॑ते वृ॒था (2), जुहू॑भिः सृ॒ण्या तुवि॑ष्वाणिः (3),

तृषु॑ यद॑ग्रे व॒निनो॑ वृषा॒यसे॑ (4), कृ॒ष्णं त॒ एम॒ रुश॑दूर्मे अजर॑ (5)

⁵ तपु॑र्जम्भो वन॒ आ वात॑चोदितो (1), यू॒थे न॑ (2), सा॒ह्वान् अव॑ वाति॒ (3),

वंस॑गः (4), अ॒भि॒व्रज॑न् अ॒क्षितं॑ पाज॑सा रजः॒ (5), स्था॒तुः च॒रथं॑ भयते प॒त्रिणिः॑ (6)

Details: His presence causes fear in all.

vana: enjoyment in the deeper and broader sense of the word; it is the force behind progress according to the Vedic mystics. Agni clears all the obstacles to enjoyment, physical, vital, mental and other types.

pajasa: mighty;

1.58.6: Bhṛgūḥ Establish Agni in Man

Bhṛgu-s established you among humans (1),

like cherished wealth (2), for attaining divinity (5).

As a summoner and a guest, you are ready to the call of men (3).

You are felicitous like an honoured friend (4).⁶

Details: Bhṛgu-s: those capable of bearing the rays of the spiritual solar light.

Like the Aṅgīrasa-s, the Bhṛgu-s too are both human and divine. The divine Aṅgīrasa-s are born of the flames of Agni, and the supporting Bhṛgu-s are rays of the Sun. The connection of both with Agni is established in the human sacrificer. The solar wealth, the great rays of the supreme Sun or of Truth-Consciousness, is necessary for establishing Agni in men who strive for the attainment of divinity.

⁶ दधुष्वा भृगवो मानुष आ (1), रयिं न चारुं (2), सुहवं जनैभ्यः
होतारमग्रे अतिथिं (3), वरेण्यं मित्रं न शेवं (4), दिव्याय जन्मने (5)

1.58.7: Seven Invokers

The seven invokers elect him to lead in the yajna-s (2,4),
most strong to conduct yajña-s and the summoning priest (1,3).
Worshipping Agni in adoration I attain happiness (6).
Agni is the seeker of all types of riches (5).⁷

Details: The seven worlds are made of the three lower worlds of matter, life and mind, the corresponding three upper worlds represented by *sat-chit-ānanda*, Existence-Consciousness-Bliss, and the linking fourth world, *sva* called *mahas* or *vijnāna* in the Upanishads. Both the lower triple world and upper triple world are indicated by the word *tridhātu*, appearing in (1.34.6), (1.34.7) among others. Each of these seven worlds can be accessed by means of a particular potent sound, intoned by the seven invokers. *sapta hota* occurs in (3.29.14) and (10.64.5). Agni seeks and gets all types of riches so that he can share it with the devotees whose needs are different.

juvaḥ: the flaming offering, (2.10.6, 6.11.2)

aratim: one moves seeking (riches);

1.58.8: Grant Us Faultless Happiness

O Agni, son of strength, today to your worshippers (2),
bring unimpaired happiness, O one with friendly lustre (1,3).
O Son of lofty strength (5),
With strong protectors protect your singer from evil (4,6).⁸
[*pūrbhiḥ*: protectors, (from root *pr*)]

⁷ होतारं (1), सप्त (2), जुहो यजिष्ठं (3), यं वाद्यतो वृणते अध्वरेषु (4),

अग्निं विश्वेषामरतिं वसूनां (5), सपर्यामि प्रयसा यामि रत्नम् (6)

⁸ अच्छिद्रा (1), सूनो सहसो नो अद्य स्तोतृभ्यो (2), मित्रमहः शर्म यच्छ अग्ने (3),

गुणन्तम् अहंस (4), उरुष्य ऊर्जो नपात् (5), पूर्वभिः आर्यसीभिः (6)

1.58.9: Shelter to the Worshipper

O Luminous One, be a shelter to your worshipper (1).
 Opulent, give happiness with riches to worshippers (2).
 O Agni, guard from evil your worshipper (3).
 Appear quickly to the singer in the morning (4,6),
 O one rich in thought (5).⁹

Details: *dhiyāvasuḥ*: rich in the substance of thought. For the Vedic Seers, the thought or intellect is concrete like a physical substance. This word occurs ten times in RV, a common epithet for the God Agni and the Goddess Sarasvatī, as in (1.3.10).

Line 2: the epithet *maghavan* (opulent) is usually used for Indra.

1.59: Universal Divine Force and Will

Seer: Nodhā Gautamaḥ

- 1: Supports Earth like a Pillar
- 2: Agni as a Beacon for Ascent
- 3: All Riches Vested in Agni
- 4: Chants like a Human Being
- 5: Brought Supreme Good
- 6: Agni as Indra
- 7: Labours in All Peoples

Metre: Triṣṭup

[This hymn deals with Agni Vaishvānara who is the Universal Godhead; he is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the

⁹ भवा वरूथं गृणते विभावो (1), भवा मघवन् मघवद्भ्यः शर्म (2),

उरुष्याग्रे अहंसो गुणन्तं (3), प्रातर्मक्ष (4), धियावसुः (5), जगम्यात् (6)

human seeker dedicated to the higher realms. But Agni himself labours in all the peoples. There are fourteen such Sūkta-s in RV devoted to the Agni Vaishvānara, including (1.98) in this book each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is portrayed as the vertex in a hierarchy; he also represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads. The connection between Veda and Upanishad is discussed in detail in the SAKSI book, 'Lights on the Upanishads', by T.V. Kapāli Sāstry, 2004.]

1.59.1: Supports Earth like a Pillar

All other flames are only your branches (1).

In you rejoice all the Gods (2).

O Universal Godhead, you are the navel-center of mortals (3).

You support them like a deeply embedded pillar (4).¹

Details: *vayaḥ*: branches; the power of Agni in each human being is like a branch of the Universal Agni.

¹ वया इदग्रे अग्रयः ते अन्ये (1), त्वे विश्वे अमृता मादयन्ते (2),

वैश्वानर नाभिः असि क्षितिनां (3), स्थूणैव जनान् उपमिद् ययन्थ (4)

1.59.2: Agni as a Beacon for Ascent

Head of Heaven and centre of Earth (1),
 Agni became the traveler between Heaven and Earth (2).
 O Vaishvānara, the Gods designed you (3),
 a God, as the beacon for the aspirant (4).²

Details: Travelling from Heaven, the plane of mind, to Earth, the plane of matter, the normal realm of the human, Agni, like a beacon, prepares a path of ascent for the human seeker who may then reach the higher planes.

1.59.3: All Riches Vested in Agni

All riches are vested in the Vaishvānara Agni (2),
 as the rays stay steadfast in the Sun (1).
 You are the king of treasures (4),
 that are in mountains, growths of earth, waters and or in men (3).³

Details: As the rays are set firmly in the Sun, all essences and all treasures, denoted by the word *vasu*, inherent in human beings are embedded in Agni, as explained by several examples.

Mountains, herbs and waters can be interpreted both literally and symbolically. Waters are the subtle dynamical energies. *oṣhadhi*, the growths of earth, are the disease-curing energies. Mountains symbolise the massive forces of inertia or the graded levels of manifestation with many peaks.

² मूर्धा दिवो नार्भिः अग्निः पृथिव्या (1), अथा अभवत् अरती रोदस्योः (2),
 तं त्वा देवासौ अजनयन्त (3), देवं वैश्वानरं ज्योतिरित् आर्याय (4)

³ आ सूर्ये न रश्मयो ध्रुवासौ (1), वैश्वानरे दधिरे अग्रा वसूनि (2),
 या पर्वतेषु ओषधीषु अप्सु या मानुषेषु (3), असि तस्य राजा (4)

1.59.4: Chants like a Human

Heaven and Earth extended wide for their son (1).

The discerning invoker (Agni) chants like a human (2).

Vaishvānara is luminous with truth-sustaining might (3).

The supreme leader Agni has many flame-like youthful powers (4).⁴

Details: Heaven denotes the domain of pure mind and Earth, the domain of matter. Both widen themselves in the sacrificer when Agni, born of the elements, manifests as Vaishvānara. Vaishvānara performs all the functions of the human seeker including chanting.

The phrase, 'Agni chants like a human', can be compared with the one in the Aitareya Upanishad (1.2.4): *agnir vāk bhūtvā mukham prāvishat*, 'Agni becoming speech entered the mouth'.
yahvī: youthful flame-like powers;

1.59.5: Brought Supreme Good

O Vaishvānara, who knows of all births (2),

your glory exceeds (that of) the great Heaven (1,3).

You are the king of the human strivers (4).

You have brought Supreme Good for Gods in battle (5).⁵

Details: Agni conquers the domain occupied by the demons and gives them to the Gods. It should be noted that the domains are in the subtle plane and not in the physical one. Thus he brings to the Gods the supreme good (*variva*), which is more than material wealth.

⁴ बृहती इव सूनवे रोदसी (1), गिरो होता मनुष्यो न दक्षः (2),

स्वर्वते सत्यशुष्माय पूर्वीः (3), वैश्वानराय नृतमाय यहीः (4)

⁵ दिवश्चित् ते बृहतो (1), जातवेदो वैश्वानर (2), प्र रिरिचे महित्वम् (3),

राजा कृष्टीनामसि मानुषीणां (4), युधा देवेभ्यो वरिवः चकर्थ (5)

1.59.6: Agni as Indra

I quickly extol the greatness of the showerer (1),
whom men celebrate as the slayer of Vṛtra (2).

He, Vaishvānara Agni, slew the *dasyu* (3),
(he) thrust down the (hidden) waters (4),
killing Shambara (one who obstructs the flow) (5).⁶

Details: Vaishvānara, being the universal Godhead, is identified with the God Indra. In particular the latter's exploits, like the killing of Vṛtra, are extolled. The battle which occurs in the subtle worlds is described in detail in RV (1.32). Even though *dasyu* is the generic name for all demons, it refers here to Vṛtra who hides the Divine energies, the Waters. Shambara, a demon, is a helper of Vṛtra.

vṛṣhabha: a popular word which always denotes one who showers the energies of light and might on the humans. Typically Indra is described by this epithet. So the rain showered by Indra is both physical and supraphysical.

kāshthā: waters; *avabhet*: destroyed

1.59.7: Labours in All People

This is the universal Godhead (1),
who, by his greatness, labours in all the people (2).

He is the lustrous master of yajña (4).
Agni of happy truth, is praised with many hymns (6,8),
by Bharadvāja-s, Shātavana-s and Puruṇītha (3,5,7).⁷

Details: Bharadvāja, Shātavana, and Puruṇītha are sages famed for their spiritual accomplishments. Bhāradvāja-s refers to all the successors of the sage Bhāradvāja. *Shātavāna*-s refers to all the successors of Shātavani. *Bharadvāja*: who perform yajña-s resulting in

⁶ प्र नू महित्वं वृषभस्य वोचं (1), यं पूर्वो वृत्रहणं सचन्ते (2), वैश्वानरो
दस्युम् अग्निः जघन्वान् (3), अधूनोत् काष्ठा (4), अव शम्बरं भेत् (5)

⁷ वैश्वानरो (1), महिम्ना विश्वकृष्टिः (2), भरद्वाजेषु (3), यजतो विभावां (4),
शातवनेये (5), श्रुतिनीभिः (6), अग्निः पुरुणीये (7), जर्तते सूनृतावान् (8)

nourishment and prosperity. *Shātavani*: He who enjoys a hundred yajña-s, a person of many exploits.

Puruṇītha: son of Shātavani, leader of many persons.

Hymn 1.60: Agni, Rich in Thought

Riṣhi: Nodhā Gautamaḥ

1: Mātarishvan Brought Agni

2: Gods and Humans Obey Agni

3: Agni Born in the Heart

4: Established Within

5: Rich in Substance of Thought

Metre: Triṣṭup

1.60.1: Mātarishvan Brought Agni

Agni, the celebrated bearer of offerings (1),
the intuition of knowledge (2),
the able protector, the messenger, he comes at once to the goal (3).
Twice-born and precious as a treasure (4),
he was brought by Mātarishvan to Bhṛgu as a donor (5).¹

Details: Mātarishvan: who breathes (lives) in the midworld. Mātari is an epithet for the God Vāyu. Bhṛgu: Seer of RV.

dvijanma: twice-born, the first birth is in the cosmos, second in the seeker or yajamāna; alternately, born of Heaven and Earth.

rātim: donor. Agni is a donor since he gives all the wealth, both spiritual and temporal, to the seeker.

artham: the goal (of all round perfection)

¹ वह्निं यशसं (1), विदथस्य केतुं (2), सुप्राव्यं दूतं सद्योऽर्थम् (3),

द्विजन्मानं रयिमिव प्रशस्तं (4), रातिं भर्द् भृगवे मातरिश्वा (5)

1.60.2: Gods and Humans Obey Agni

Luminous Gods bearing offerings and the mortals (2),
both, obey Agni, the ruler (1).

Older than the Heaven (*dyu*) is this adorable invoker (3).

He is the guardian of the people and the ordainer (4).²

Details: *divi*: *dyuloka* is of two kinds: one is included in the triple-world of matter (Earth), life (midworld) and mind; the other meaning for *dyu* is the fourth world, the vast realm above the triple, termed as *svar*, which is the home of Agni.

āpr̥chchhyo: adorable; one to be questioned (alternate meaning).

vedhāḥ: ordainer of things and works, (1.73.10, 6.16.3); creator, (4.3.16);

1.60.3: Agni Born in the Heart

In the form of our latest hymns (1), Agni is born in the heart (2).

May our praise reach the honey-tongued Agni (3).

At the time of battle, he was born to the human beings (5,7),
who are the devoted *ritviks*, the descendents of Manu (4,6).³

Details: Agni is born in the heart of man, which is the dwelling place of the soul. The sacrifice or *yajña* is a journey often obstructed by demonic forces; however, guided by Agni, who is born in man, the seeker succeeds in defeating the foes. The *ṛtviks* are the powers controlling the timing of the journey.

ashyāḥ: reach; *ṛtvijaḥ*: *ritviks*, priests, see (1.1.1);

vrjane: battle with the hostiles; *prayasvantaḥ*: devoted;

² अस्य शासुः उभयांसः सचन्ते (1), हविष्मन्त उशिजो ये च मर्ताः (2),

दिवश्चित् पूर्वो नि अंसादि होता अपृच्छ्यो (3), विशपतिः विक्षु वेधाः (4)

³ तं नव्यसी (1), हृद आ जायमानम् (2), अस्मत् सुकीर्तिः मधुजिह्वम्
अश्याः (3), यम् ऋत्विजौ (4), वृजने (5), मानुषांसः प्रयस्वन्त (6), आयवो
जीजनन्त (7)

1.60.4: Established Within

Agni is the luminous purifier, source of all treasures (1),
 adored among men, established within the seeker (2).
 Agni, the friend and lord of the household (3),
 becomes the guardian of many treasures in the house (4).⁴

1.60.5: Rich in Substance of Thought

O Agni, the lord of riches (2),
 we, Gotama-s, laud you forcefully with thoughtful hymns (1,3).
 O Bearer of plenitude, we cleanse you as we do a horse (4).
 May you, rich in thought, come soon at dawn (5).⁵

Details: Just as the Ashvins keep their steeds spotless, we cleanse the altar, both inner and outer, where Agni is established. Dawn refers to the physical dawn as well as the burgeoning spiritual experience. The word 'we' refers to Nodhasa-s; Nodhasa and Gotama are names of clans. In the esoteric sense, Gotama means one who is full of the Rays of knowledge, *go*.

Hymn 1.61: Indra: Pure Song of My Clear-cut Thoughts

1: Prayers

2: Heart, Mind and Understanding

3: Pure Utterance

4: Indra Upholds Our Words

5: Brings out the Inspired Knowledge

6: Tvaṣṭṛ Forged the Vajra

7: Viṣṇu Snatched the Ripe Treasures

8: Women Wove Chants

⁴ उ॒शिक् पा॒व॒को वसुः (1), मानु॑षे॒षु ब॒रे॒ण्यो॒ होता॑ अधायि वि॒क्षु (2),

द॒मू॒ना गृ॒हप॑तिः (3), द॒म आ अ॒ग्निः भु॒वद् रयि॑प॒ती रयी॑णाम् (4)

⁵ तं त्वा॒ व॒यं (1), प॒तिम॑ग्रे रयी॒णां (2), प्र शं॑सामो म॒तिभिः॒ गोत॑मासः (3),

आ॒शुं न वा॑ज॒भरं॒ म॒र्जय॑न्तः (4), प्रा॒तर्म॑क्षू धि॒याव॑सुः जग॒म्यात् (5)

9: Self-king in His Station

10: One-minded with the Giver

11: Makes the Devotee Swift

12: Impel the Waters to Earth

13: Ancient Exploits of Indra

14: Mountains Quake at His Appearance

15: The Sole One, *ekah*

16: Thought which Shapes Universal Things

Metre: Triṣṭup

1.61.1: Prayers

To him (Indra), the mighty and swift (1),
I send this stoma chant like a pleasant offering (2),
which equals the great light of the riks (3),
and the irresistible rays of knowledge (4).
The offerings of mantra given aplenty reach (you), Indra (5).¹

Details: *asmā idu*: to him (Indra) only. This phrase is used in most of the mantra-s of this and other Sūkta-s of this Rīṣhi. *idu*: indicates emphasis. *pra harmi*: to send forcefully;
oham: to reach; *ṛchīṣhamāya*: that equal to the riks (*ṛcha*);

1.61.2: My Thoughts from the Heart, Mind and Understanding

To him, I give like a pleasing present (1),
and bring a purified song of power; it can hurt (the foes) (2).
From the heart, mind and understanding (4),
thoughts purifying flow to Indra, the ancient lord (3,5).²

¹ अस्मा इदु प्र तवसे तुराय (1), प्रयो न हर्मि स्तोमं (2), माहिनाय ऋचीषमाय (3), अधिगव (4), ओहम् इन्द्राय ब्रह्माणि राततमा (5)

² अस्मा इदु प्रयं इव प्र यंसि (1), भरामि आङ्गुषं बार्यं सुवृत्ति (2), इन्द्राय (3), हृदा मनसा मनीषा (4), प्रत्ताय पत्ये धियो मर्जयन्त (5)

Details: The foes mentioned are psychological, like greed, anger, jealousy, etc. The triplet, *hṛda-manasā-manīṣhā*, heart, mind and intellect, together occurs in Kaṭha U. (2.3.9).

Line 2: *suṣṛktim*: purification; (6.16.26); that which cleanses from all blemishes, (6.10.1);

1.61.3: Pure Utterance

To him, this highest and light-yielding song of power (1,3),
I bear in my mouth (2,4).

The pure utterances of my clear-cut thoughts (6),
may increase this greatest Seer (Indra) (5,7).³

Details: The utterance is called pure because it is not contaminated by extraneous thoughts. The thought is expressed in clear-cut phrases. Such hymns effect an enlightenment in the singer, referred to here as the increase of Indra in the singer. Here Indra himself is called a Seer. The chant increases the power of Indra in the Rishi. Lines 5,7: (alt.): may the Indra-power increase in me.

1.61.4: Indra Upholds Our Words

To him, I send my stoma speeding (1),
as an artisan sends a car he has made to its master (2).
I send my clear-cut words (or riks) to Indra
the upholder of Words (3).

(I send) my all-pervading song to the wise one, Indra (4).⁴

Details: First the *stoma* is sent, then the rik.

³ अस्मा इदु त्वम् उपमं स्वर्षा (1), भवामि (2), आङ्गुष्म (3), आस्येन (4),
महिष्ठम् (5), अच्छोक्तिभिः मतीनां सुवृत्तिभिः (6), सूरिं वावृधयै (7)

⁴ अस्मा इदु स्तोमं सं हिनोमि (1), स्थं न तष्टेव तत्सिनाय (2),
गिरश्च गिर्वाहसे सुवृत्तीन्द्राय (3), विश्वमिन्वं मेधिंराय (4)

1.61.5: Brings out the Inspired Knowledge

To Indra, seeking inspired knowledge (2),
 I make this mantra with the words like a steed (1,3).
 I adore the hero who is a house of all gifts (4).
 (I adore) the destroyer of the cities (5,7),
 who brings out the inspired knowledge in the seeker (6).⁵

Details: Just as the steed when harnessed leads to the destination, the mantra yoked to the power of *vāk*, the potent word, leads to the inspired knowledge.

The knowledge in the subtle body of the human seeker is made explicit to his outward or surface mind, by tearing the barrier between them.

1.61.6: Tvaṣṭṛ Forged the Vajra

For Indra, Tvaṣṭṛ forged the Vajra of the Sun-world (1,3),
 mighty for works, and gave it to him for battle (2,4).
 The mighty lord, who scorches the foes (6),
 found the vital parts of Vṛtra and hurt him with that (Vajra) (5).⁶
 [tujan: to hurt; from *tuj*, to hurt;
svaryam: of the Sun-world; *kiyedha*: mighty;]

⁵ अस्मा इदु ससिमिव (1), श्रवस्या इन्द्राय (2), अर्कं जुह्वा समञ्जे (3),
 वीरं दानौकसं वन्दध्यै (4), पुरां (5), गूर्तश्रवसं (6), दर्माणाम् (7)

⁶ अस्मा इदु त्वष्टा तक्षद् वज्रं (1), स्वर्पस्तमं (2), स्वर्यं (3), रणाय (4),
 वृत्रस्य चित् विदत् एन मर्मी तुजन् (5), ईशानः तुजता कियेधाः (6)

1.61.7: Viṣṇu Snatched the Ripe Treasures

In this great creation-yajña (1),
accepting the delicious food and drinking the Soma (2),
Viṣṇu who pervades everything snatched the ripe treasure (3).
The superb destroyer pierced the approaching Vṛtra (4),
wielding the Vajra (5).⁷

Details: This mantra is confusing on the surface because of the use of the word Viṣṇu and the words like snatching. 'What is snatched and from where is it snatched?' The esoteric interpretation gives a proper meaning for every word of this verse.

The whole Universe is created in a great yajña. Every yajña taking place in the subtle bodies of human beings is only an aspect of this great creation-yajña. Indra accepts the Soma, the delight of existence and other offerings and becomes strong. In the role of Viṣṇu, he snatches from the being of the yajamāna all the elements of the Consciousness, Force and Light that have become ripe, but are hidden or covered by the enemies like the Vṛtra. These elements properly belong to the Gods. Indra reestablishes these recovered elements at the appropriate stations in the subtle body of the yajamāna. He breaks down the obstruction to Light and Force from above and brings the divine gifts into the yajamāna.

Viṣṇu: a synonym for Indra, since he carries out the functions usually associated with Viṣṇu, namely pervading everything and rearranging the elements.

varāha: one who covers, Vṛtra. S interprets it as the cloud. Since cloud also covers, this interpretation is acceptable. Its common meaning is boar. *adri*: Vajra; *matuḥ*: building, creating;

matuḥ savaneṣhu: creation-yajña;

sadyaḥ: accepting; *pitu*: Soma;

⁷ अ॒स्येदुं मा॒तुः स॒र्वनेषु (1), स॒द्यो म॒हः पि॒तुं प॒पि॒वान् चारु॑ अ॒न्ना (2),

मु॒षा॒यद् वि॒ष्णुः प॒च॒तं (3), स॒ही॒या॒न् वि॒ध्यंद् वरा॒हं (4), ति॒रो अ॒द्रि॒म् अस्ता॑ (5)

1.61.8: Women Wove Chants

To Indra, the Goddesses, the spouses of the Gods (1),
wove chants of light on the slaying of Ahi (2).

He encompassed the wide Heaven and Earth (3);
but they (Heaven and Earth) could not exceed his greatness (4).⁸

Details: In Vedic thought as also in later Sāṅkhyan philosophy, a spouse of a God represents his aspect of power which executes the necessary actions in detail. The God or *puruṣha* in later literature is outwardly inactive, he only wills; the spouse executes the actions. Mantra-s (1.22.9)-(1.22.11) consider the spouses.

ūvuḥ: wove; *parijabhra*: encompassed;

Lines 3,4: (alt.): He put on for his robe the wide earth and heaven,
but they could not encircle his greatness.

1.61.9: Self-king in His Station

His was the greatness that exceeds (1),
Heaven, Earth and the midworld (2).

Indra, self-king in his own plane, with a happy gait (3,5),
lauded by all, calls his mighty strength for battle (4,6).⁹

Details: *svariḥ*: *su-ariḥ*: one whose gait or movement endows happiness. *ā vavakṣha*: to call, to put forth;

⁸ अ॒स्मा इ॒दु ग्रा॒श्चिद् दे॒वप॑त्नीः (1), इन्द्रा॒य अ॒र्कम् अ॒हि॒हृत्य॑ ऊ॒वुः (2),

परि॑ द्यावा॒पृथि॑वी ज॒भ्र उ॒र्वी (3), नास्य॑ ते म॒हि॒मानं॑ परि॑ हः (4)

⁹ अ॒स्येदे॒व प्र॑ रि॒रिचे॑ म॒हित्वं॑ (1), दि॒वः पृ॒थि॒व्याः परि॑ अ॒न्तरि॑क्षात् (2),

स्व॒राट् इन्द्रो॑ दम॒ (3), आ वि॒श्वगूर्तः॑ (4), स्व॒रिः (5), अम॑त्रो ववक्षे रणा॒य (6)

1.61.10: One-minded with the Giver

Vṛtra, who dries up (the sap), was cut asunder (2),
 by Indra with his might and the Vajra (1,3).
 He released the obstructed waters like cows (4).
 One-minded with the giver (6),
 he grants the inspired wisdom to the giver in front (5).¹⁰

Details: Uniting the consciousness of the human seeker with his own, Indra grants him divine inspiration.

1.61.11: Makes the Devotee Swift

Indra surrounded the rivers with his Vajra (2),
 and made them flow playfully with his luminous might (1).
 He makes kings and grants abundantly to the giver (3).
 He gives prowess to move swiftly to victory as to Turvīti (4).¹¹

Details: Indra favours the human aspirant by giving him the power to progress speedily, as he did to Turvīti.

ranta: playfully; *turvaṇi:* swift traveller to victory;

turvīti: a swift traveller to victory; name of a person;

1.61.12: Impel the Waters to Earth

Hastening, strike Vṛtra with your Vajra (1),
 O Lord, illimitable in work (2).
 With the oblique bolt break his joints like those of an ox (3);
 impel the flood of waters to flow to the Earth (4).¹²

¹⁰ अ॒स्येदे॒व शर्व॑सा (1), शु॒षन्तं॑ वि वृ॒श्चद् (2), वज्रे॑ण वृ॒त्रम् इन्द्रः॑ (3),
 गा न॒ ब्रा॒णा अ॒वनीः॑ अमु॒ञ्चत् (4), अ॒भि श्रवो॑ दा॒वने॒ (5), सचै॑ताः (6)

¹¹ अ॒स्येदुं॑ त्वे॒षसा॑ रन्त॒ (1), सिन्ध॑वः परि॒ यद् वज्रे॑ण सी॒मय॑च्छत् (2),
 ई॒शान॑कृद् दा॒शुषे॑ दश॒स्यन् (3), तुर्वी॑तये गा॒धं तुर्वे॑णिः कः (4)

¹² अ॒स्मा इ॒दु प्र भ॑रा॒ तूतु॑जानो वृ॒त्राय॑ वज्र॒म् (1), ई॒शानः॑ कि॒येधाः॑ (2),
 गोर्न॑ पर्व॒ विर॑दा ति॒रश्चा॑ (3), इ॒ष्यन् अ॒र्णासि॑ अ॒पां च॒रध्वै॑ (4)

Details: Just as the butcher breaks all the joints of an ox while killing it, Indra is asked to break all the joints of Vṛtra, which symbolise the different forces working together supporting the inconscient.

kiyedha: illimitable in work; *tūtujāna*: hastening;

1.61.13: Ancient Exploits of Indra

Declare with hymns (1,3),

the ancient exploits of him, the swift one who is praiseworthy (2).

When hurling his weapons in the battle (4),

the killer of foes drives out his enemies (5).¹³

[*navyah*: one who is praiseworthy, one who is fresh or new;]

1.61.14: Mountains Quake at his Appearance

Even fixed mountains, Heaven and Earth (2),

shake at his appearance (birth) through fear of him (1,3),

Praising repeatedly the protection of the beloved (Indra) (4),

Nodhā at once attained heroic strength (5).¹⁴

Details: Nodhā is a Seer of mantra-s, a historical figure and the Rishi of the Sūkta. He attained the treasure with the aid of the hymns of praise. *oṇim*: protection; *venasya*: radiant one, beloved;

¹³ अस्येदु प्र ब्रूहि (1), पूर्व्याणि तुरस्य कर्माणि नव्य (2), उक्थैः (3),

युधे यद्विष्णान आयुधानि (4), ऋघायमाणो निरिणाति शत्रून् (5)

¹⁴ अस्येदु भिया (1), गिरयंश्च दृळ्हा द्यावा च भूमा (2), जनुषः तुजेते (3),

उपो वेनस्य जोगुवान ओणिं (4), सद्यो भुवद् वीर्याय नोधाः (5)

1.61.15: The Sole One, *ekah*

He, the sole one and the lord of ample riches (2),
prefers the praise (of Etasha) offered in due order among others (1).
Etasha, pouring Soma has been increased by Indra (3,5),
while contending with Sūrya, son of Svashva (4).¹⁵

Details: When Sūrya of Truth-Light, born of abundant life-force (*Svashva*), tries to rival Etasha, the steed of life-energy, Indra helps the latter, since Etasha offers the Soma, the Delight in all his works, to the Divine Indra. *anudāyi*: that which is given (*adāyi*) in due order, (*anu*); also means a prayer spontaneously offered.

1.61.16: Thought which Shapes Universal Things

O One who yokes the steeds (1),
Gotama-s offer to you polished prayers (2).
Give us the thought which gives shape to universal things (3).
May he, rich with thought, come soon at dawn (4).¹⁶

Details: We can also translate the first two lines as: “The Gotama-s composed for you, clear-cut prayers that yoke your steeds, O Indra.”
ādhaḥ : support on our behalf; give (us);

¹⁵ अस्मा इदु त्यदनु दायि एषाम् (1), एको यद् वब्रे भूरेः ईशानः (2),

प्र एतंशं (3), सूर्यो पस्पृधानं सौवश्व्ये (4), सुष्विम् आवत् इन्द्रः (5)

¹⁶ एवा तै हारियोजना (1), सुवृक्ति इन्द्र ब्रह्माणि गोतमासो अक्रन् (2),

आ एषु विश्वपेशसं धियं धाः (3), प्रातर्मक्षु धियावसुः जगम्यात् (4)

Hymn 1.62: The Intuition, Saramā, the Route and the Hill

- 1: We Meditate On a Blissful Hymn
- 2: Found the Route by Singing
- 3: Saramā, the Power of Intuition
- 4: The Hill is Rent by the Perfect Verse
- 5: Strengthened the Base of the Midworld
- 6: The Four Honeyed-rivers of the Upperworld
- 7: Unattainable by Mere Effort
- 8: States of Day and Night Alternate
- 9: You Provide Ripe Milk Even in Raw Cows
- 10: Sisters Guard Indra's Deeds for the Human Aspirant
- 11: Our Minds Touch You
- 12: Teach Us Your Powers
- 13: May He, Rich in Thought, Come at Dawn

Metre: Triṣṭup

1.62.1: We Meditate on a Blissful Hymn

We meditate on a blissful laud for him (1,3).

He is mighty and praiseworthy like Aṅgīrasa (2,4).

With perfect hymns we praise him who becomes the rik (5).

We worship the famous (Indra) with a rik (6).¹

Details: We meditate intensely like the ancient Aṅgīrasa Seers on the One who knows the full power of the rik, i.e., measures the rik.

ṛgmiyāya: one who becomes the rik (*ṛgātmane*) to grace the seeker (SA), he who measures the riks (S), one deserving of lauds (Skandaswamy). A related word, *ṛgmiyam*, occurs in RV (1.9.9) and RV (1.51.1). *ṛk*: a luminous laud;

shavasānāya: mighty; could refer to the laud or to Indra.

¹ प्र मन्महे (1), शवसानाय (2), शूषम् आङ्गुषं (3), गिर्वीणसे अङ्गिरस्वत् (4), सुवृत्तिभिः स्तुवत ऋग्मियाया (5), अर्चाम् अर्कं नरे विश्रुताय (6)

vishrutāya: celebrated leader (KS); one whom we hear on all sides (SA);

1.62.2: Found the Route by Singing

Offer a great adoration for the great one (1).

Offer a powerful Sāma chant to the exceedingly mighty (Indra) (2), by which, our ancient fathers, Aṅgīrasa Seers (3,6), singing the word of light (5),

knew the foothold tracks and found the herd of the rays (4,7).²

Details: It is by singing the rik, the hymn of illumination, that they find the solar illuminations in the cave of their being.

sāma āngūshyam: a Sāma chant of the *brhad-rathantara* type. The texts of most of the verses in Sāma Veda are in Rig Veda, but they are chanted in a more elaborate manner.

arka: Sun; light; the Vedic hymn.

1.62.3: Saramā, the Power of Intuition

In the search by Indra and Aṅgīrasa-s (1), Saramā discovered a foundation for her son (2).

Bṛhaspati slew Vala and attained the herd of rays (3).

The Gods cried out in joy with the recovery of light (4).³

Details: In the ordinary interpretation, Saramā is a hound. Just as a hunter sends the hound to track the animals, Indra sends Saramā to track the lost cows. The phrase involving the son is supposed to be Sarama's reply: 'O Indra, I will look for the cows which provide the milk for your son'. All this is far-fetched.

² प्र बौ महे महि नमो भरध्वम् (1), आङ्गूष्यं शवसानाय सामं (2), येना नः पूर्वं पितरः (3), पदज्ञा (4), अर्चन्तो (5), अङ्गिरसो (6), गा अविन्दन् (7)

³ इन्द्रस्य अङ्गिरसां च इष्टौ (1), विदत् सरमा तनयाय धासिम् (2), बृहस्पतिः भिनत् अद्रिं विदद् गाः (3), समुस्त्रियाभिः वावशन्त नरः (4)

The esoteric interpretation is straightforward. Indra is the Lord of the pure Divine Mind. Saramā is the power of Intuition going straight at Truth. She darts to the cave of the hill of Inconscience where the Rays of Consciousness (symbolised by *go*) are hidden and shows up the way for the entry of the divine Mind in the human seeker. By her action, the workings of intuition (progeny) are stabilised. On Indra's recovery of the Rays of Light, intuition gets established. See also the quote of SA on Saramā in (1.72.8).

A similar idea is in RV (1.96.4): 'Mātarishvan, increasing the many desirable things (higher objects of life), discovered the path for the Son, discovered svar.' There is one entire hymn (10.108) on Saramā. But in the text of RV (10.108) there is no mention of Saramā being the divine hound; the appellation given to Saramā in the title part of the Sūkta, was supplied much later.

gāh: the Rays of Light, spiritual knowledge, Ray-cows; cows in ordinary usage.

adri: generally it is the hill of inconscience, the home of the demonic forces. Here it is used for a particular demon, Vala, the leader of a clan of demons called Paṇi-s, who steal the spiritual knowledge (or cows) and imprison them in the caves of the hill of inconscience. *tanayāya*: for the powers or the son born of yajña, not an ordinary puppy. *dhāsim*: foundation; food according to ritualists.

usriyābhiḥ: the light of ray-cows; *iṣṭau*: sacrifice, search;

1.62.4: The Hill is Rent by the Perfect Verse

Using the rhythmic hymn and the perfect verse (1), becoming full of the power of svar, he (rent) the hill (3), along with the seven seers and the Navagva-s (2,4). O Indra, along with the Angirasa-s, travellers on the path (5,7), you destroyed the concealer into pieces with your cry (6).⁴

⁴ स सुष्टुभा स स्तुभा (1), सप्त विप्रैः (2), स्वरेण अद्रिं स्वर्यो (3), नवगवैः (4), सरण्युभिः (5), फलिगमिन्द्र शक्र बलं रवेण दरयो (6), दशगवैः (7)

Details: It is by *stubbh*, the all-supporting rhythm of the hymn of the seven Seers, by the vibrating voice of the Navagva-s, that Indra rends Vala into pieces. The three epithets, *adri*, the hill, *phaliga*, one who conceals and Vala, refer to the same demonic force which hides the Rays of Light.

Line 2: *svareṇa svarya*: becoming full of the svar, the Sun-world.

vipra: derived from *vep*, to vibrate; the sage with the vibrant or resonating voice.

navagvā, dashagvā: the nine-rayed, ten-rayed Angirasa seers

Seven seers: they represent seven powers. SYV (34.55) states, 'the seven ṛishis established in the body (*pratihitaḥ sharīre*). According to (10.137), the names of the seers are: Bharadvāja, Kashyapa, Gotama, Atri Bhauma, Vishvamitra, Jamadagni, Vasishṭha. There are other lists of the seven seers.

1.62.5: Strengthened the Base of the Midworld

O Destroyer of the foes, hymned by the Aṅgirasa Seers (1),
you have dispelled the darkness with the rays of Dawn and Sun (2).
O Indra, you have spread wide the summits of Earth (3).
You propped up the upper shining world of heaven (4).⁵

Details: Indra widens out the high plateaus of the Earth and upholds the higher midworld; the result of the opening of the higher planes of consciousness is to increase the wideness of the physical plane, and to raise the height of the mental or the vital.

All the events at the physical level become more flexible and less rigid, apparently overcoming the fixed laws of gravity, etc.,

gobhiḥ: Rays of Truth Consciousness.

Earth: the field of waking consciousness.

rāja: the field of intermediate consciousness, midworld.

dasma: potent god; *vivaḥ*: destroyed;

⁵ गुणानो अङ्गिरोभिः दस्म (1), वि वः उषसा सूर्येण गोभिः अन्धः (2),

वि भूम्या अप्रथय इन्द्र सानुं (3), दिवो रज उपरम् अस्तभायः (4)

1.62.6: The Four Honeyed-rivers of the Upperworld

This is the most worshipful work of the potent God (1),
and also the most graceful work (2),
that he set flow in the crooked place (3),
the four rivers of the upper world whose streams are honey (4).⁶

Details: In the scheme of seven worlds, three belong to the lower hemisphere, namely matter, the world of life-energies and the world of mind. The remaining belongs to the higher hemisphere, which are the Divine Being, Divine Consciousness-Force, Divine Delight and Divine Truth. The four rivers from these four worlds streaming honey, the Delight, nourish the lower worlds, full of crookedness. Only Indra can make those four rivers reach Earth, the field of waking consciousness.

1.62.7: Unattainable by Mere Effort

He parted twofold the two lying in the same abode for all time (1).
He cannot be attained by mere effort (2).
He is pleased by the hymns of singers (3).
Mindful and happy like the sun in the highest station (4),
he upholds and nourishes the two, he of perfect deeds (5).⁷

Details: Two: Heaven and Earth; Heaven is the consciousness of the divine Mind; Earth is the lower physical consciousness. Both are fused together in the unregenerate state of man. When he ripens in the course of the sacrifice, the two states are separated; freed from the lower, the higher resumes its own status and the lower its own. Separating them from each other, Indra nourishes both the states of

⁶ तदु प्रयक्षतमम् अस्य कर्म दस्मस्य (1), चारुतमम् अस्ति दंसः (2),

उपह्वरे यदुपरा अपिन्वन् (3), मधु-अर्णसो नद्यः चतस्रः (4)

⁷ द्विता वि वत्रे सनजा सनीले (1), अयास्यः (2), स्तवमानेभिः अकैः (3),

भगो न मेने परमे व्योमन् (4), अधारयद् रोदसी सुदंसाः (5)

man appropriately. Bhaga: Sun; *mene*: mindful; In (1.95.6), KS renders *mene* as maids.

parame vyoman: the highest world in the macrocosm, and the highest state of Consciousness attainable in the subtle body of man.

ayāśya: unattainable by effort. *yāsa* is effort. This concept is the key for widely quoted Upanishadic passages such as, 'The *ātman* cannot be obtained by instruction nor by intellect nor much hearing . . .' (Munḍaka U, 3.2.3). The idea is that self-effort is not enough for us to reach the high states of consciousness. We need a spirit of complete surrender to the Divine, (indicated by the word, *nama*, in the RV) in response to which the Divine showers its grace. *Ayāśya* is also the name of a Rishi.

The details given are based on KS. The meaning given by SA in (SV, p.173) differs in some aspects.

1.62.8: States of Day and Night Alternate

From ancient days, Heaven and Earth are traversed (1),
by the Goddesses through their own motions (3),
(They are) distinct of hue, repeatedly born and youthful (2).
Night with its dark features and day with its bright lustres (4),
circle each other alternately (5).⁸

Details: The state of consciousness is not always the same all the time in the inner life of the spiritual aspirant. The luminous state is termed the Day or Heaven. The ordinary obscure state of Consciousness is called Earth or Night. The states alternate like Day and Night. In this rik, Uṣhas denotes the Day. Indra establishes Earth and Heaven in their respective statuses. Then follows their growth through the alternations of Day and Night. Both are the workings of Indra.

* स॒नात् दि॒वं परि॒ भूमा॒ (1), वि॒रूपे पुन॑र्भु॒वा युव॑ती (2), स्वेभिः॒ एवैः (3),
कृ॒ष्णेभिः॒ अ॒क्त उषा॑ रु॒द्रभिः॒ वपु॑भिः (4), आ च॑रतो अ॒न्यान्या॑ (5)

1.62.9: You Provide Ripe Milk from Even Raw Cows

An eternal comradeship is maintained by the son of strength (1,3). He, the god of great deeds, is doing ever the perfect works (2,4). Even from unripe cows, you arrange a ripe one by your thought (5). You get shining milk even from the black or ruddy (6).⁹

Details: Mighty Indra, doer of good deeds, out of friendship with the human seeker, stores the knowledge of immortality in his immature or unprepared body, which contains immature knowledge or rays, *āmā*. This immature knowledge can be either ruddy indicating excessive or inappropriate activity or *rajas*, or dark indicating inertia or *tamas*.

Ashvins, the lords of bliss, are repeatedly mentioned as filling the barren cows with milk (1.116.22, 1.117.20 and 1.112.3). The symbolism is the same as here.

āmāsu: immature cows; *dadhishe*: arrange by thought;

payah: milk of knowledge; *su-apasyamanah*: one doing perfect work;

1.62.10: Sisters Guard Indra's Deeds for the Human Aspirant

Eternally, the immortal rivers, of common dwelling, firm (1,3), guard by their strengths his many thousand workings (2,4). They, sisters are to him like wives who are mothers (5,7). With their works they serve him (6), who deviates not from his labour (8).¹⁰

Details: *svasārah*: sisters, the divine powers flowing energies or rivers.

avanayah: protectors; fingers (S). *patnīh*: protectors.

⁹ स॒नैमि स॒ख्यं (1), स्व॒प॒स्य॒मानः (2), सू॒नुः दा॒धार श॒र्वसा (3), सु॒दंसाः (4), आ॒मासु॑ चिद् दधिषे प॒क्वम॒न्तः (5), प॒यः कृ॒ष्णासु॑ रु॒द्रो रोहि॑णीषु (6)

¹⁰ स॒नात् स॒नीळा अ॒वनीः अवा॒ता (1), व्र॒ता र॑क्षन्ते (2), अ॒मृताः (3), स॒होभिः पुरु॑ स॒हस्रा॑ (4), ज॒नयो॑ न प॒त्नीः (5), दु॒व॒स्यन्ति॑ (6), स्व॒सारो॑ (7), अ॒ह्याण॑म् (8)

janayah: spouses of Gods or the executors of the will of the Gods.

Line 2: The workings of Indra are for the seekers.

1.62.11: Our Minds Touch You

Seeking the eternal, with adoration and songs of light (1,3),
our new thoughts run to you seeking the riches, O potent one (2,4).
Longing for you as wives do for their longing husbands (5),
our minds touch you, O mighty one (6).¹¹

Details: The idea is that our minds touch you through our chants.

manīṣhāh: the aspect of mind dealing with discernment or discrimination; *buddhi* in the later literature.

1.62.12: Teach Us Your Powers

Riches eternally in your hands (1),
neither decay nor are they wasted, O potent one (2).
O Indra, wise thinker, you have light, you have will (3).
Master of powers, teach us of them by thy powers (4).¹²

Details: The riches of Indra are not physical, but supernatural; they cannot be destroyed. Only Indra can instruct us in understanding them.

1.62.13: May He, Rich in Thought, Come at Dawn

O Indra, eternal, for you Nodhā Gotama has fashioned (1),
a sacred hymn for the yoking of your bright steeds (2),
and for your leading us excellently, O mighty one (3).
At dawn, may he (Indra) swiftly come, rich with thought (4).¹³

¹¹ स॒ना॒यु॒वो न॑म॒सा (1), न॒व्यौ (2), अ॒कैः (3), व॑सू॒यवो म॒तयौ द॑स्म द॒द्रुः (4),
पतिं॑ न प॒त्नीः उ॒शतीः उ॒शन्ति॑ (5), स्पृ॒शन्ति॑ त्वा श॒वसा॑वन् म॒नीषाः (6)

¹² स॒नादे॒व तव॑ रा॒यो ग॒भस्तौ (1), न क्षी॑र्यन्ते नोप॑ दस्यन्ति द॒स्म (2),
द्यु॒मान् अ॑सि॒ क्रतु॑मान् इन्द्र॒ धीरः॑ (3), शि॒क्षा श॑चीवः तव॑ नः श॒चीभिः॑ (4)

¹³ स॒ना॒य॒ते गो॑र्तम॒ इन्द्र॒ नव्य॑म् (1), अ॒त॒क्षद् ब्र॑ह्म ह॒रि॒यो॒ज॒नाय॑ (2),
सु॒नी॒थाय॑ नः श॒वसा॑न नो॒धाः (3), प्रा॒त॒र्म॒क्षू धि॒याव॑सुः जग॒म्यात् (4)

Details: Nodhā: son of the Seer Gotama. Gotama is one with excellent knowledge or Light.

sunīthāya: leading us to the right goal through the right path.

Hymn 1.63: Indra, the Energizer of Our Self or Jīva

- 1: Planes of Heaven and Earth in Man
 - 2: Your Singer Gives the Vajra to You
 - 3: You are True
 - 4: Indra Inspires the Human Aspirant
 - 5: You Do Not Harm Even the Hostile Mortals
 - 6: Lord of Your Own Nature
 - 7: Seven Cities
 - 8: You Energise Our Jīva in Every Way
 - 9: Hymns of Praise With Obeisance to You
- Metre: Trīṣṭup

1.63.1: Planes of Heaven and Earth in Man

O Indra, great are you through your own strength (1).

You established the Earth and Heaven even while you were born (2).

All things vast, even the fixed hills (3,5),

quiver in their fear of you like rays of light (4,6).¹

Details: When the Indra-power begins to manifest, the planes of Heaven and Earth get well established in the seeker by Indra. Indra does not need the strength of anybody else strength to do the indicated work. *abhvā*: vast things; *ḍṛḥā*: fixed;

¹ त्वं महान् इन्द्रो यो ह शुष्मेः (1), द्यावां जज्ञानः पृथिवी अमे धाः (2), यद्ध ते विश्वां गिरयः चित् अश्वा (3), भिया (4), दृक्हासः (5), किरणा न ऐजन् (6)

1.63.2: Your Singer Gives the Vajra to You

O Indra, when you come near your adept steeds (1),
your adorer sets the Vajra in your arms (2).

O Doer of the coveted deeds, you assail your foes (by Vajra) (3,5).
Invoked by many, you storm many cities (of foes) (4,6).²

Details: The Vajra reaches Indra's hands by the very laud of the singer. Obviously, it cannot be a bolt of thunder or any physical weapon. *veḥ*: steeds;

1.63.3: You are True

O Indra, you are true and a violent assailer (of foes) (1).

You, chief of Ṛbhu-s and benefactor of men, overcome (the foes) (2).
You smote Shuṣṇa in the violent and satisfying battle (3,5),
aiding the bright and youthful Kutsa (4).³

Details: *satyaḥ*: true in your being; stable; one who is undeflecting in actions. Shuṣṇa: the demon who dries up.

Kutsa: A Seer of Rig Veda and an intense devotee of Indra.

prkṣha: satisfying, *vṛhane*: violent;

1.63.4: Indra Inspires the Human Aspirant (For Divine Wealth)

O Indra, you are the comrade who inspires (us) for riches (1).

O peaceful one, showerer, one with Vajra, you slew Vṛtra (2).

O Munificent Hero with powers that are beyond us (3),
you put to flight effortlessly the *dasyus* from their dwellings (4).⁴

² आ यत् ह्रीं इन्द्र विव्रता वेः आ (1), ते वज्रं जरिता बाह्वोः धात् (2),
येन अविहृतक्रतो अमित्रान् (3), पुरं (4), इष्णासिं (5), पुरुहूत पूर्वीः (6)

³ त्वं सत्य इन्द्र धृष्णुः (1), एतान् त्वम् ऋभुक्षा नयः त्वं पाद् (2),
त्वं शुष्णं वृजनै पृक्ष आणौ (3), यूने कुत्साय द्युमते सचां (4), अहन् (5)

⁴ त्वं ह त्यत् इन्द्र चोदीः सखां (1), वृत्रं यद् वज्रिन् वृषकर्मन् उभ्राः (2),
यज्जं शूर वृषमणः पराचैः (3), वि दस्यून् योनौ अकृतो वृधापाद् (4)

Details: *vṛṣhakarman*: showerer releasing the powers of Light and Might, *vṛṣhamaṇaḥ*: one who showers the divine riches.

ubhnāḥ: peaceful, not causing harm;

vi avakṛtaḥ: to retreat, to cut up into pieces

1.63.5: You Do Not Harm Even the Hostile Mortals

O Indra, you do not think to harm any mortal (1,3),
though he be firmly hostile (2,4).

Open up ways for our steeds (5).

O wielder of Vajra, break our foes like a thick cloud (6).⁵

Details: The focus of Indra's fight is with the evil and demonic forces like Vṛtra and not with human beings, even if they are hostile to Indra.

Lines 1-4: (alt.): "O Indra, when mortals desire not to remain even in a strong fortress, you make that movement free from harm.

Lines 5,6: "open all directions to our life-forces of enjoyment so that they pass unobstructed".

kāṣhthā: ways, direction; *ā vivaḥ*: open up (ways for steeds);

1.63.6: Lord of Your Own Nature

O Indra, seekers invoke you, in battles (1,3),
in winning the waters, in the streaming bounty of the sun-world (2).

O Lord of your own nature (4),
may your protection come in our front in battles (5);
may we obtain your plenitude (6).⁶

Details: Lines (5,6): (alt.): let this increasing in thy plentys be the movement we shall get to through the clash of the battle.

⁵ त्वं ह त्यत् इन्द्र अरिषण्यन् (1), दृळ्हस्य (2), चित् मर्तानाम् (3), अजुष्टौ (4),
वि अस्मत् आ काष्ठा अर्वते वः (5), घृनेवं वज्रिन् इनधिहि अमित्रान् (6)

⁶ त्वां ह त्यत् इन्द्र (1), अर्णसातौ स्वर्मीळहे (2), नरं आजा हवन्ते (3),
तवं स्वधाव (4), इयमा संमर्य ऊतिः (5), बाजेषु अतसाय्या भूत् (6)

ūti: increasing, protection;

1.63.7: Seven Cities

O Indra, the seven cities were indeed destroyed by you (1,3,5),
battling for Purukutsa, O Vajrin (2,4).

For Sudāsa, you did break with ease, like a blade of grass (6),
the strength of Amha (7).

O king, you gave felicity in plenty to him who gives generously (8).⁷

Details: Indra is friendly to Purukutsa as to Kutsa.

Seven cities: Though the cities of the *rākṣasa*-s are in the lower hemisphere (of three worlds), where their battles with the Gods take place, still it must be noted that in each of these worlds, there exist seven sub-planes (derived from the seven principles) detailed in (1.62.6). The seven cities of the titans are in the midworld or life-world, *antarikṣa*, where they predominate.

Sudāsa: he who gives plentifully (such a human seeker).

amha: name of a demon, sin.

pūrave: to the person Pūru or one who fills everyone with gifts.

Lines (6-8): (alt.): When you had cut out the seat of his session for Sudas, then you did turn, evil of suffering into good of bliss for Puru. (Here *amha* is sin).

1.63.8: You Energise Our Jīva in Every Way

O God Indra, with your own rich and varied impelling power (1),
you increase us all around like waters (2).

O Brave One, you yourself gave that power to us (3).

You energise our *jīva* (self) in all ways by your power (4).⁸

⁷ त्वं ह त्वदिन्द्र सप्त (1), युध्यन् (2), पुरौ (3), वज्रिन् पुरुकुत्साय (4), दर्दः (5),

बर्हिः न यत् सुदासे वृथा वर्क (6), अंहो (7), राजन् वरिवः पूरवे कः (8)

⁸ त्वं त्यां न इन्द्र देव चित्राम् इषम् (1), आपो न पीपयः परिज्मन् (2),

यया शूर प्रति अस्मभ्यं यंसि (3), त्मनम् ऊर्जं न विश्वध क्षरध्वै (4)

Details: Just as water flows everywhere, you increase the Indra-power everywhere in our subtle bodies. The power is of several varieties. Your power energises our own *jīva* in all its aspects.

tmana: common Vedic word for *jīvātma* or individual self.

Lines (3,4): (Alt.): O hero, you extend to us your self and your energy and make it to stream out in every way.

1.63.9: Hymns of Praise with the Spirit of Surrender

A song has been made for thee, O Indra, by Gotama-s (1);
the sacred words were spoken with obeisance (2),
towards you with your two bright horses (3).
Bring us plenty of thy riches in a beautiful form (4).
At dawn may he quickly come rich with thought (5).⁹

Hymn 1.64: Maruts: Their Powers and Actions

- 1: Words and Birth of Knowledge
 - 2: Expansion of Power
 - 3: Shakers of Mountains
 - 4: Law of their Nature
 - 5: Create Wind and Lightning
 - 6: Essence Out of the Waters
 - 7: Enjoy Delights of Earth
 - 8: With Beauty and Fury
 - 9: Friends of Humans
 - 10: Home of Wealth
 - 11: Drive Mountains Up
 - 12: Quicken Life-forces
 - 13: Gets Knowledge
 - 14: Proficiency in All Actions
 - 15: Durable Wealth
- Metre: 1-14, Jagatī; 15, Triṣṭup

⁹ अकारि त इन्द्र गोतमेभिः (1), ब्रह्माणि आ-उक्ता नमसा (2), हरिभ्याम् (3),
सुपेशसं वाजमा भरा नः (4), प्रातर्मधू धियावसुर्जगम्यात् (5)

1.64.1: Words and Birth of Knowledge

O Nodha-s, offer the clear-cut song to the host of Maruts (2,4),

They are showerers, ordainers, are excellent in yajña (1,3).

From me a thinker who can control the mind with skill, the words (6), come out with the birth of knowledge like flowing water (5,7).¹

Details: The first half is addressed by the poet Nodha to himself. The next half constitutes the prayer of Nodha.

Lines (5-7): (alt.) Steadfast with folded hands, I utter with feeling the lauds in front of the Gods in yajña like flowing water.

Nodha: One who supports new ideas, concepts or realisations; name of a Rishi.

suṣṛkṭi: clear cut song, attractive hymn (of praise)

vedhase: ordainer; one who orders the happening of events; creator

manasā suhastya: mind coordinated with skilful-hands; the idea is that what has to be done by hand like writing comes like a direct command from the higher realms without the obstructions caused by mental thoughts. The action is done in a spirit of surrender and complete self-giving to the divine.

1.64.2: Expansion of Power

They are born, the swift bulls of heaven (1),

Rudra's strong smiters, the sinless mighty ones (2).

(They are) luminous like the purifying rays of the Sun (3),

brave (like giants), terrible in form and they spread the power (4).²

Details: *drapsa*: a flying drop which diffuses, (1.14.4); a flag in (4.13.2).

¹ वृष्णे (1), शर्घाय वेधसे (3), नोधः सुवृक्तिं प्र भरा मरुद्भ्यः (4), अपो न (5), धीरो मनसा सुहस्त्यो गिरः (6), समञ्जे विदथेषु आभुवः (7)

² ते जज्ञिरे दिव ऋष्यास उक्षणौ (1), रुद्रस्य मर्या असुरा अरेपसः (2), पावकासः शुच्यः सूर्या इव (3), सत्त्वानो न द्रप्सिनो घोरवर्षसः (4)

1.64.3: Shakers of Mountains

Rudra-s are youthful, unaging, slayers of non-givers (1),
desirous of granting (the prayers) (2),
irresistible in movement like mountains (3).
All the worlds of Earth or of Heaven, though firm (4,6),
are shaken by their might (5,7).³

1.64.4: Law of their Nature

They display their forms with varied decorations on their bodies (1).
They place glittering garlands on their breasts for beauty (2).
They have sharpened weapons on their shoulders (3).
The gods of midworld are born together by their self-law (4,5).⁴

Details: The decorations, garlands and weapons refer to the lightning
and the cloud patterns associated with storms in the outer sense and
with the life-energies in the inner sense.

1.64.5: Create Wind and Lightning

They transform their devotees into kings, shake everything (1),
speed everywhere and devour the foes (2).
They create by their own strength the winds and lightnings (3).
They, who shake everything, milk the heavenly udders (4),
and drench the Earth with the milk of life-force (5).⁵

³ युवानो रुद्रा अजरा अभोक्-हनौ (1), ववक्षुः (2), अध्रिगावः पर्वता इव (3),
हृह्हा चिद् विश्वा भुव्नानि पार्थिवा (4), प्र च्यावयन्ति (5), दिव्यानि (6),
मज्मना (7)

⁴ चित्रैः अञ्जिभिः वपुषे व्यञ्जते (1), वक्षःसु रुक्मान् अधि येतिरे शुभे (2),
असंषु एषां नि मिमृक्षुः ऋष्टयः (3), साकं जङ्गिरे स्वधया (4), दिवो नरः (5)

⁵ ईशानकृतो धुनयो (1), रिशादसो वातान् (2), विद्युतः तर्विषीभिः क्रतु (3),
दुहन्ति ऊर्धः दिव्यानि धूतयो (4), भूमिं पिन्वन्ति पर्यसा परिज्रयः (5)

Details: The Maruts cause the currents of life-force, winds and lightning to flow. They draw out the powers of life from the mid-region and fill the Earth with the sap.

1.64.6: Essence Out of the Waters

The Maruts, great givers, feed the waters (energies) (1), and transform them into milk which is full of clarity (2).

They are born to us in the coming of knowledge (3).

Like a galloping horse (4),

they lead the master of plenty to shower his bounty (5),

and milk the loud inexhaustible fountain (6).⁶

Details: The translation given above is based on that of Sri Aurobindo.

Lines (1-3): (Alt.) (KS) Munificent Maruts stay around the place of yajña and fill them with the currents of luminous essence, *rasa*.

Lines (4-6): (Alt.) (KS) As grooms lead the horse, the Maruts strain the master of plenty, so that he may milk the loud inexhaustible fountain.

In either case the context is the inner yajña happening in the life-domain in the inner bodies of all seekers. There the Maruts make the currents of lustrous essence or *rasa* flow unceasingly like a fountain. The master of plenty or the inexhaustible fountain is the life-force. Milk is the essence of all things, their *rasa*. The essence is full of clarity (*ghṛta*).

⁶ पि॒न्व॒न्ति अ॒पो म॒रुतः॑ सु॒दान॑वः (1), प॒यो घृ॒तव॑त् (2), वि॒दथे॑षु आ॒भुवः॑ (3), अ॒त्यं न॑ (4), मि॒हे वि॑ न॒यन्ति॑ वा॒जिन॑म् उत्स॑ (5), दु॒हन्ति॑ स्त॒नय॑न्त॒म् अ॒क्षित॑म् (6)

1.64.7: Enjoy Delights of Earth

O Great Ones, you are wise and rich with manifold lustres (1), strong in your own strength like the hills, and move swiftly (2). You devour the pleasant woods of Earth like trunked beasts (3), when you have yoked your strength to the ruddy mares (4).⁷

Details: The meaning is that you, Maruts, enjoy the delights of Earth. *ārūṇiṣhu*: mares or cows of red colour denoting the life-energies of enjoyment. Could also be lightnings.

1.64.8: With Beauty and Fury

Exceedingly wise, the Maruts roar like lions (1); are beauteous like the spotted deer; they are omniscient (2). Delighting in nights, they come with their antelopes and weapons (3), (they come) with the fury of serpents along with their groups (4,6) for protecting the harassed sacrificers (5).⁸

Details: The inner sacrificants can recognize the onset of Maruts in their subtle bodies by the subtle sound similar to the lion's roar. *samit*: come with their hosts.

The enemies of the yajña gain strength at night. Then the Maruts apply their might and ward off the foes with their fury like that of serpents.

⁷ म॒हिषासौ॑ मा॒यिनः॑ चि॒त्रभा॑नवो (1), गि॒रयो॑ न स्वत॑वसो रघु॒ष्यदः॑ (2),
मु॒गा इ॒व ह॒स्तिनः॑ खा॒दथा॑ वना॒ (3), यत् आ॑रु॒णीषु॑ तवि॒षीः अ॒युग्ध॑वम् (4)
⁸ सि॒ंहा इ॒व ना॑नदति॒ प्रचे॑तसः (1), पि॒शा इ॒व सु॑पि॒शौ वि॒श्ववे॑दसः (2), क्षपो॒
जि॒न्वन्तः॑ पृ॒थ॒तीभिः॑ ऋ॒ष्टिभिः॑ (3), स॒मित् (4), स॒बाधः॑ (5), शव॒सा
अहि॑मन्यवः (6)

1.64.9: Friends of Human Beings

Reverberating in Heaven and Earth with glorious hosts (1),
you befriend humans, O Maruts (2).

(You) are brave and furious in your might like the serpents (3).

Your radiant form is in the seat of the charioteer of your car (4,6),
shining like the beautiful lightning (5).⁹

[*vah*: your radiant form; *amati*: shining;]

1.64.10: Home of Wealth

(They are) omniscient, dwelling in the home of wealth (1),
united in might and are loud of voice (2).

Repeller of foes, the Maruts bear arrows in their hands (3).

Endowed with infinite prowess (4),

they, the leaders, swallow the strength of foes (5).¹⁰

Details: *vṛshakhādayah*: The two component words have several meanings. The meaning given above is obtained by translating *vṛsha* as 'strength' and *khāda* as 'eating.'

astāra: repeller of foes;

1.64.11: Drive Mountains Up

They increase the essence and undefeatable (2,6),

Their cars with golden wheels scatter hills in their path (1,3).

They are self-moving, can overthrow the firm entities (5),

travel to the yajña carrying the shining weapons (4,7).¹¹

⁹ रोदसी॒ आ वंदता॑ गणश्रियो॒ (1), नृषा॑चः (2), शूराः॒ शव॒सा अहि॑मन्यवः (3),
आ व॒न्धुरै॑षु (4), अ॒मतिः॒ न दर्श॑ता वि॒द्युत् न (5), त॑स्यौ मरुतो॒ रथै॑षु वः (6)

¹⁰ वि॒श्ववै॑दसो र॒यिभिः॑ समौक॒सः (1), संमि॑ह्लासः॒ तर्वि॑षीभिः विर॒प्तिनः॑ (2),
अस्तार॑ इ॒षु दधिरे॑ ग॒भस्त्योः॑ (3), अ॒न॒न्तशु॑ष्मा (4), वृष॑खादयो॒ नरः॑ (5)

¹¹ हि॒र॒ण्यवै॑भिः प॒विभिः॑ (1), प॒योवृ॑ध (2), उत् जिघ्र॑न्त आप॒थ्यो न पर्व॑तान् (3),
म॒खा अ॒यासः॑ (4), स्व॒सृतौ॑ ध्रुव॒च्युतौ॑ (5), दु॒ध्रुकृ॑तौ (6), म॒रुतो॑ भ्राज॒दृष्टयः॑ (7)

Details: Line 3: Just as a fast moving car in a road causes the nearby branches of trees or foliage to fly up and scatter, Maruts can easily scatter the mountains in their path.

1.64.12: Quicken Life-forces

The Maruts assail the foe, purify (us), are happy (1),
see clearly with eyes of wisdom (2).

They, the children of Rudra, are invoked by us with hymns (3).

We turn to the showerers, the hosts of Maruts for riches (5,7).

They quicken life-energies, have foe-destroying might (4,6).¹²

Details: *rajasturam*: activate the life-energies (both in the cosmos and the subtle body of the worshipper).

1.64.13: Gets Knowledge

That mortal leads all men (forces) in strength (1),

whom you guard with your protections, O Maruts (2).

With his life-energies, he acquires felicities and superlative strength
along with his men (3).

He obtains the will-power, is honoured and he prospers (4).¹³

Details: Lines (1,2): A human being is made up of all kinds of forces. For the devotee of Maruts, the God-loving and helpful force takes precedence over all other forces. Both *nṛbhiḥ* and *janān* refer to the forces within a human being. *ā kṣheti*: obtains;

¹² घृषुं पावकं वनिनं (1), विचर्षणिं (2), रुद्रस्य सूनुं हवसां गृणीमसि (3),
रजस्तुरं तवसं (4), मारुतं गणम् (5), ऋजीषिणं (6), वृषणं सथ्रत श्रिये (7)

¹³ प्र नू स मर्तः शवसा जनान् अतिं तस्थौ (1), वं ऊती मरुतो यमावत (2),
अर्वद्भिः वाजं भरते धना नृभिः (3), आपृच्छ्यं क्रतुम् आ क्षेति पुष्यति (4)

1.64.14: Proficiency in All Actions

O Maruts, in the opulent sacrificer, establish that strength (3), which leads to versatile proficiency in all actions (1), which is invincible in battles, and shining (2), friendly to felicities, is praise-worthy and is all-discerning (4). May we foster our successors for a hundred winters (5,6).¹⁴

Details: The words, *toka* (son) or *tanaya* (progeny), refers to successors who preserve or expand the knowledge obtained by the Rishi. Also *toka* refers the god being as a son within the seeker.

A person engaged in intense askesis (*tapas*) may not want any riches at all, even though he has great strength. The strength bestowed by Maruts is accompanied by riches which can be utilised for enhancing the beauty and harmony. Vedic Rishi-s do not accept the incompatibility of spiritual progress with the material and other types of wealth.

1.64.15: Durable Wealth

O Maruts, establish the felicities in us which are durable (1,3), endowed with strength and which defies onslaught by foes (2). (The riches) are in hundreds, thousand and ever-increasing (4); may he, rich in thought, come swiftly at dawn (5).¹⁵

Details: Clearly the wealth mentioned here is not all material because material wealth does not satisfy all the epithets. The wealth is physical, psychological, emotional and spiritual.

¹⁴ च॒कृत्यं॑ मरुतः (1), पृ॒त्सु दु॒ष्टरं॑ द्यु॒मन्तं॑ (2), शु॒ष्मं म॒घव॑न्त्सु धत्तन (3),
ध॒न॒स्पृ॒तम् उ॒क्थ्यं॑ वि॒श्वच॑र्षणिं (4), तो॒कं पु॒ष्येम॒ तनयं॑ (5), श॒तं हि॒माः (6)

¹⁵ नू॒ ध्रि॒रं म॑रुतो (1), वी॒रव॑न्तम् ऋ॒तीषा॑हं (2), र॒यिम॑स्मासुं धत्त (3).
स॒हस्रि॑णं श॒तिनं॑ श॒शुवा॑सं (4), प्रा॒तर्म॑धू धि॒याव॑सुर्जगम्यात् (5)

Section IX: Sūkta-s (1.65-1.73)

Riṣhi: Parāsharaḥ Shāktyaḥ

Metre: 1.65-1.70, Dvipadā Virāṭ; 1.71-1.73, Triṣṭup

Sūkta Hymn title

- 1.65 The Footprints of Agni (5)
- 1.66 Agni Impels us in Many Ways (5)
- 1.67 Mantra-s Formed in the Secret Cavern (5)
- 1.68 Benefits of Manifestation (5)
- 1.69 Agni and Man (5)
- 1.70 Gives us Access to Sun-world (6)
- 1.71 Mantra Breaks the Hill of Ignorance (10)
- 1.72 Knower-within (10)
- 1.73 Agni's Riches (10)

These nine hymns to Agni by the Seer Parāshara are the most lyrical in the Rig Veda. The chant of these hymns is especially melodious. Also from the spiritual viewpoint, they are immensely significant. These mantra-s give us many secrets of inner life or sādhana. Mantra-s are crafted in the heart, (1.67.4). Agni hides himself in the heart-cave. One has to trace him by his foot-prints just as one catches a thief. The mantra-s break the hill of ignorance. Agni literally comes to the seeker from the high plane and fashions within us the wisdom characterizing the Riṣhi-s.

In (1.69.7) Agni is said to give the inspired hearing (*shrushṭi*) to the Riṣhi. The Gods themselves open the subtle doors in man. Agni knows the birth of mankind and the divine laws (*vrata*), (1.70.1). Seven rivers (or maidens) (*yahvī*) are mentioned in (1.72.8).

The Goddess Sarama discovers the strong and wide place of hidden knowledge (1.72.8). A path is formed for obtaining immortality (1.72.9).

Griffith has characterized these nine hymns as 'not seldom unintelligible'.

1.65: The Footprints of Agni

Seer: Parāshara Shaktyaḥ

[The seer of all the Agni Sūkta-s (1.65-1.73) is same. The Sūkta-s (1.65-1.69) have five mantra-s, (1.70) has 6 mantra-s. For purposes of explanation, each mantra in all the six Sūkta-s is split into 2 parts indicated as (a) and (b). This feature is mentioned both by S and KS. Thus all the words in (1.65.1) are indexed as (1.65.1) in the VSM word index. However Satavalekar regards the sūkta-s (1.65) – (1.69) as having 10 mantra-s, leading to the mantra count in first aṣṭaka as 1370. The metre in all the six Sūkta-s is Virāṭ (10/10/10/10).]

1: Agni Hiding in the Heart; Agni Found by Footprints

2: Agni Grows in Form; Born in the Home of Truth

3: Who Can Restrain Him? Charging like a Horse

4: A Brother to Sisters; Shears Earth

5: Breathes like a Swan; Born of Truth

Metre: Virāṭ or Virāṭ-pāṅkti

1.65.1: Agni Hiding in the Cavern of the Heart

Hiding in the cavern like a thief (2), with the cow of vision (1), Agni accepts our adoration (3), and carries them to the Gods (4).¹

Agni Found by Footprints

The thinkers take a common joy in him (5);

they follow him by his foot prints (6).

All the masters of sacrifice (gods) come to you (in secrecy) (7).²

Details: The mantra brings out an important aspect of spiritual experience. In the beginning of the spiritual journey, the human is filled with ordinary consciousness, called the Night in the Veda. Still

¹ प॒श्चा न (1), ता॒युं गुहा॑ च॒तन्तं॑ (2), नमो॑ यु॒जा॒नं (3), नमो॑ ब॒ह॒न्तम् (4)

² स॒जोषा॑ धी॒राः (5), प॒दैर॑नु॒ ग॒म॒न् (6), उ॒प॒ त्वा सी॒द॒न् वि॒श्वे॒ य॒ज॒त्राः (7)

Agni is always active, as he is the Fire of Divine Will and Wisdom, *kavi kratuḥ*. He pressures the Gods to enter man, take up their abode and endow perfection on their respective domains. But the Gods, when they enter the human body, have to deal with the state of inconscience which hides the divine Agni. Hence Agni is described as hiding in the cave with the cow of vision or knowledge. The Gods locate Agni by means of his footprints, just as one locates a thief. The footprints are the actions of Agni by which he draws attention to himself. As Agni is tracked, all the Gods wait upon him. Agni's footprints are mentioned in (1.67.3) also.

We should clear ourselves of the notion that all Gods are one and omniscient and thus there is no need for the Gods to search for Agni. The Gods are not searching for Agni in his domain in the higher world, but in the subtle human body which is not fully conscious.

Common experience shows that it takes a long time to establish perfection in each component of the gross and subtle human bodies. Hence the finding of Agni by the Gods takes time just as the task of firmly establishing each God in the human subtle body takes several lifetimes. A similar idea is in (10.46.2). The epithet thief in the cave (*tāyur guha*) to Agni is also in RV (5.15.5).

Agni's hiding in the cavern is mentioned in the Mahābhārata, Vana Parva, ch.222, and several Purāṇa-s. Since Veda predate Purāṇa-s by several millennia, trying to understand Vedic passages from Purāṇa-s is fruitless. Rather, the Veda passages reveal the secret behind the Purāṇic myths.

The essence of all spiritual practice is to bring the Godhead hiding inside us into our perception by using the hints or footprints which the Divine grace provides. The tracking of the Divine inside by means of footprints is mentioned in the Upanishad also. For instance, consider the following passage in Bṛhadāraṇyaka. U. (1.4.7):

*“tat etat padanīyam asya sarvasya yat ayam ātma,
anena etat sarvam veda, yathā ha vai padena anuvindet evam”*

“This self is the foot-trace, *padanīyam*, of all this, for by it one knows all this, just as one can find again by footprints (*pādena anuvindet*) (what is lost)”.

Veda uses the notation of Agni for the Divine inside, Upanishad uses the Self. Apart from this, the idea and the language in both are the same. This example and several others clearly show that the wisdom in the Veda was recognised and restated by the Upanishad Seers.

pashu: cow of inner divine vision, not the four-footed animal.

1.65.2: Agni Grows in Form

The searching Gods follow the law of the workings of truth (1).

Agni envelops the Earth and spreads like Heaven (2).³

Born in the Home of Truth

The waters make him grow, increasing his bulk by their toil (3,4).

He is born in their womb, the home of truth (5).⁴

Details: When all the Gods search and attain him, Agni grows enveloping the Earth like the Heavens. Note the Waters, *āpaḥ*, are the streams of consciousness, which nourish him. We see here the origin of the Purāṇic mythology, detailed in the Mahābhārata, Vana Parva, regarding the birth of Kumāra, son of Shiva and Pārvatī who was found among the bamboo (*sharavaṇa*), and suckled by the seven mothers.

pinva: toil; *sushishvim*: increasing in bulk (or size)

1.65.3: Who can Restrain Him

(He is) delightful as the process of growing (1),

vast as the Earth (2), enjoyable as the hill (3),

bliss-giving like flowing water (4).⁵

³ ऋतस्य देवा अनु ब्रता गुः (1), भुवत् परिष्टिः द्यौर्न भूमं (2),

⁴ वर्धन्तीम् आपः (3), पन्वा सुशिश्निम् (4), ऋतस्य योना गर्भे सुजातम् (5)

⁵ पुष्टिः न रन्वा (1), क्षितिः न पृथ्वी (2), गिरिः न भुज्म (3), क्षोदो न शंभु (4)

Charging like a Horse

(He is) charging like a horse in a battle (5),
rapid as the river (6); who can control him (7)?⁶

Details: The hill is enjoyable because of its shade, herbs and the cool caves in it.

1.65.4: A Brother to Sisters

He is like a kin to the waters (1), like a brother to sisters (2);
destroys the growths of Earth (4), as the king his foes (3).⁷

Shears Earth

When urged by the wind (or life-energy) (5),
He traverses the forests (or causes delight) (6).

Agni shears the hairs of the Earth (7).⁸

Details: Hairs refer to the unnecessary and harmful growth in various parts of the human body, both gross and subtle, which Agni shears off, urged by the Prāṇic forces, *vāta*.

“Agni traverses the forests” means Agni causes the delight among human beings. The delight cannot come without the aid of action and life-energy. Hence he causes delight only when he is urged by wind. The life-energy is symbolised by wind.

1.65.5: Breathes like a Swan

He breathes seated amidst the waters like a swan (1).

He is awakened at dawn through his Seer-will (2).

Agni skillfully rouses the intelligence inherent within individuals (3).⁹

⁶ अत्यो॒ नाज्मन् सर्गप्र॑तक्तः (5), सिन्धुः न क्षोदः (6), क ई॑ वराते (7)

⁷ जा॒मिः सिन्धू॒नां (1), भ्रात॑व॒ स्वस्रा॑म् (2), इभ्या॒न्न राजा॑ (3), वना॑नि अ॒त्ति (4)

⁸ यद् वा॒तज॑त॒तो (5), वना॑ व्य॒स्थात् (6), अ॒ग्निर्ह॑ दा॒ति रोमा॑ पृथि॒व्याः (7)

⁹ श्वसि॑ति॒ अ॒प्सु ह॑ंसो न सीदन् (1), क्र॒त्वा चे॑तिष्ठो (2), वि॒शाम् उ॑ष॒र्भुत् (3)

Details: The swan, *hamsa*, gliding serenely amidst troubled waters is a common simile in Sanskrit literature for a person quietly acting or meditating amidst all obstacles. A person who is an adept in meditation is called *paramahamsa* or supreme swan. Another famous mantra attesting to the relationship between the state of serenity and the Swan occurs in the 40th chapter of Shukla Yajur Veda and also in the Īsha Upanishad: 'I am He', *aham saḥ*, which in continuous repetition sounds like *hamsa*. This Rig Vedic verse is the earliest reference to the association between *hamsa* and the meditator. Agni is in a state of intense meditation even while he is active in the troubled waters of the human psyche.

The famous Hamsa mantra in RV (4.40.5), is repeated in Kaṭha Upanishad (2.2.2), "The swan that settles in the purity. . . born of Truth. . . itself the Truth, the vast".

Born of Truth

Born of truth, he is a creator like Soma (4);

he is like a cow with her new-born (5).

By his extension, the glow is far-reaching (6).¹⁰

Details: Since bliss or *ānanda* is the foundation of the cosmos and Soma symbolises the Delight inherent in action, Soma is said to be a creator and Agni is a creator like Soma.

Hymn 1.66: Agni Impels Us in Many Ways

[Each mantra has two parts.]

- 1: He is Constant like a Son; Races Ahead
- 2: Delectable; Chants like a Rishi
- 3: Constant Will in Action; Resplendent
- 4: Charged Army; Lover of Maidens
- 5: We Attain Him; Sunrise

¹⁰ सोमो न वेधा ऋतप्रजातः (4), पशुः न शिश्वा (5), विभुः दूरेभाः (6)

1.66.1: He is Constant like a Son

Agni is like a richly diverse treasure, like the all-showing Sun (1).
He is like our life and breath (2), and is constant like a son (3).¹

Races Ahead

Like a young galloping horseman, he races ahead (4),
clinging to the delight (5).

He is pure like a cow that yields milk and wide is his lustre (6).²

Details: *vana:* means both Delight and woods. Hence the first half can also be translated as, 'he clings to the woods'.

1.66.2: Delectable

He arranges all our happiness tastefully (1),
like a well-decorated home (2).

He is delectable like ripe corn (3);
he is like a conqueror among men (4).³

Chants like a Rishi

He chants like a Rishi (5), is celebrated among people (6).

Agni, who sustains our growth, is happy as a swift steed (7).⁴

Details: Just as a steed happily races to the goal, Agni sustains our growth without any break. *vayo:* growth;

1.66.3: Constant Will in Action

He is light in the inhospitable home (1);
he is the constant will in action (2).

He is like a wife at home, considerate to all (3).⁵

¹ रयिर्न चित्रा सूरौ न संहक् (1), आयुः न प्राणो (2), नित्यो न सूनुः (3)

² तक्वा न भूर्णिः बर्ना सिषक्ति (5), पयो न धेनुः शुचिः विभावा (6)

³ दाधार क्षेमम् (1), ओको न रण्वो (2), यवो न पक्वो (3), जेता जनानाम् (4)

⁴ ऋषिः न स्तुभ्वा (5), विक्षु प्रशस्तो (6), वाजी न प्रीतो वर्यो दधाति (7)

⁵ दुरोकशोचिः (1), क्रतुः न नित्यो (2), जायेव योनौ अवरं विश्वस्मै (3),

Details: Just as a wife in the Hindu joint family is considerate to the diverse needs of food of its members, like her husband, children, parents-in-law, brothers-in-law, etc., Agni is considerate to the specific needs of all the individuals.

Resplendent

Glowing wondrous (4),
he is like a untarnished person among the people (5).
He is resplendent in battle like a golden chariot (6).⁶

1.66.4: Charged Army

He endows (us) with strength (in us) (2),
so that we may become like a charged army (1).
He is like an archer's flaming shaft with a fiery tip (3).⁷

Lover of Maidens

He is born as a twin; he is the twin yet to be born (4).
He is the lover of maidens and the lord of the mothers (5).⁸

Details: *kanīnām*: maiden; indicates the untapped potential that Agni brings out. *yama*: twin; duality of past and future, in what is past (born as twin) and what is to be in the future (twin yet to be born). *jānīnam*: mothers; creative powers of which Agni is the lord.

1.66.5: We Attain Him

In motion or rest, we come to him (1), like cows to their stalls (2).
We attain him when he is aflame (3).⁹

⁶ चित्रो यत् अग्राट् (4), श्वेतो न विश्व (5), रथो न रुक्मी त्वेषः समत्सु (6)

⁷ सेनैव (1), सृष्टामं दधाति (2), अस्तुः न दिद्युत् त्वेषप्रतीका (3)

⁸ यमो ह जातो यमो जनिष्व (4), जारः कनीनां पतिर्जनीनाम् (5)

⁹ तं वः चराथा वयं वसत्या (1), अस्तं न गावो (2), नक्षन्त इद्धम् (3)

Details: When Agni is aflame, we attain him, irrespective of our physical state. Like the cows that automatically stroll into their stalls, drawn by Agni's magnetism, we drift towards him.

Sunrise

He is like a flowing river (4), impelling waters downward (5).

With the sunrise, the rays move towards him (6).¹⁰

Details: The Sun symbolizes the light of Truth, while the cows represent the Rays of consciousness. With the dawn of Truth, the Rays of consciousness move toward Agni.

Hymn 1.67: Mantra-s Formed in the Secret Cavern

1: Divine Inspiration; Perfect Happiness

2: Agni Sustains All the Gods; Mantra-s Formed in the Heart

3: Supports the Wide Earth; Secret Cavern

4: Stream of Truth; Gives the Word of Riches

5: Supports All Beings; Rishis Build Agni in Themselves like a Mansion

1.67.1: Divine Inspiration

Victor in the woods, friend among mortals (1),

he makes us recognise the divine hearing (2),

as the king elects a wise adviser (*ajūryam*) (3).¹

Details: Just as a king recognizes the wise person among his people and listens to his advice, Agni makes the devotee recognize the Divine hearing or inspiration among all the thoughts in his mind and act according to it. *śhruṣṭi*: Divine hearing; the call of the innermost Divine in us; inspiration;

¹⁰ सिन्धुः न क्षोदः (4), प्र नीचीः ऐनोत् (5), नवन्त गावः स्वः इशीके (6)

¹ वनेषु जायुर्मतेषु मित्रो (1), वृणीते श्रुष्टिं (2), राजैव अजुर्यम् (3)

Perfect Happiness

We are in a state of perfect happiness (4),
when he grants a happy will with auspicious thoughts (5).

He, the summoning priest, carries our offerings to the gods (6).²

Details: *bhadraḥ kratuḥ*: happy will; a will with a firm idea of the happy conclusion of the relevant task.

vaneṣhu jāyuh: victor in the wood (delight); *vana* is both wood and delight. Just as a single spark of fire envelops the entire wood, a single streak of delight envelops the whole being of seeker with bliss.

1.67.2: Agni Sustains All the Gods

Holding all powers in his hand (1), and seated in the cavern (3),
Agni sustains all the Gods in his strength (2).³

Details: Agni seated in our inner cavern bears all the Gods.

Mantra-s Formed in the Heart

Men holding the thought begin to know him (4),
when they have uttered the mantra-s (5), formed in the heart (6).⁴

Details: *hrdā taṣṭān*: When the Rishi's thought or understanding, *dhi*, is steady, the mantra-s are formed (*taṣṭān*) in the heart by the highest power of inspiration and they come out of the human mouth. The Rishi receives from a high plane the inspiration indicative of the meaning and the metre, and he transcribes it using the appropriate words, and sings them or writes them down as well. The whole process can be so spontaneous that the poems come out of their mouths like a torrent. This is true even in this century, as witnesses have testified to the creation of the great Sanskrit poems by

² क्षेमो न साधुः (4), क्रतुर्न भद्रो भुवत् स्वाधीः (5), होता हव्यवाट् (6)

³ हस्ते दधानो नृम्णा (1), विश्वानि अग्ने देवान् धात् (2), गुहा निषीदन् (3)

⁴ विदन्तीमत्र नरो धियंथा (4), हृदा यत् तष्टान् (5), मन्त्रान् अशंसन् (6)

Gaṇapati Muni,* the first disciple of Sri Ramaṇa, and the creation of the poems of Sri Aurobindo.**

dhiyamdhā: those who hold in themselves the thought or intelligence in a continuous manner.

1.67.3: Supports the Wide Earth

As the unborn, he supports the wide Earth (1).

He upholds the Heaven with mantra-s formed by the truth (2).⁵

Details: Like a pillar, Agni supports the Heaven and Earth in both the macrocosm and the microcosm. He upholds them in the human being who is attached to the performance of the inner yajña.

Secret Cavern

Guard the cherished footprints of the cow of vision (3).

O Agni, O life of the universe (4), enter the secret cavern (5).⁶

Details: The Rishi prays to Agni to guard the footprints of the cow of vision so that, following the footprints, he may reach the secret cave. Clearly the footprints are symbolic and not those of any four-footed animal. Footprints of the cow were mentioned earlier in (1.65.1).

pashva: The cow here is not an animal but symbolizes the divine vision or knowledge.

1.67.4: Stream of Truth

They who know him stationed in the cave (1),
attain (*āśasāda*) to the stream of truth (2).⁷

* Glory of Vāsiṣṭha Gaṇapati Muni, SAKSI, 1999; CW, KS, Vol. 7

** The Future Poetry, Sri Aurobindo Ashram

⁵ अजो न क्षां दाधारं पृथिवीं (1), तस्तम्भं द्यां मन्त्रेभिः सत्यैः (2),

⁶ प्रिया पदानि पश्वो नि पाहि (3), विश्वार्युः अग्ने (4), गुहा गुहं गाः (5)

⁷ य ईं चिकेत गुहा भवन्तम् (1), आ यः ससाद धाराम् ऋतस्य (2)

Gives the Word for Riches

They who touch the truth and kindle him (3),
to them he reveals (the secret Word for) riches (4).⁸

Details: Note the specific steps of the inner yajña. It is not enough to perceive Agni only in an abstract manner; one has to literally see him in the heart, come into contact with the streams of Truth-Consciousness, and literally touch the Truth. To such persons Agni gives the speech that is laden with the divine treasure.
pravavācha: proclaims, reveals;

1.67.5: Supports All Beings

He implants his greatness in all forms of life on Earth (1);
he supports all living beings (2),
and those in the wombs of the mothers (3);⁹

[*virodhat*: implants]

Rishis Build Agni in Themselves like a Mansion

He is awareness in the abode of the waters (4),
and is life-universal (5).

The Rishi-s have planned and built him like a home (6).¹⁰

Details: The wise systematically fashion Agni in themselves just like a builder with a blueprint of a mansion. Many mantra-s stress the idea of the grace of the Divine. Such mantra-s indicate the collaboration offered to the Divine by the Rishi-s in their own development. The Seers insist that the spiritual development is a systematic journey 'from peak to peak', as stated in RV (1.10.2).

⁸ वि ये चतन्ति ऋता सर्पन्तु (3), आदिद् वसूनि प्र ववाच अस्मे (4)

⁹ वि यो वीरुत्सु रोधन् महित्वा (1), उत प्रजा (2), उत प्रसूषु अन्तः (3)

¹⁰ चित्तिरपां दमे (4), विश्वायुः (5), सद्यैव धीराः संमाय चक्रुः (6)

Hymn 1.68: Benefits of Manifestation

- 1: Unveils the Mobile and the Immobile; The Sole One
- 2: Agni Manifests in the Sapless Body; Enjoy the Name
- 3: Impulsions and Thinking of Truth; Wants to Learn from You
- 4: Seed of Agni; Know Him Fully
- 5: Hasten on the Path; Decks the Stars

1.68.1: Unveils the Mobile and the Immobile

He ascends flaming to the Heaven (1),
 he supports the mobile and the immobile (2).
 He unveils the nights (3).¹

Details: *aktūn*: nights refer to the darkness or ignorance in the inner regions of the subtle body that is removed by Agni. This word occurs in (6.4.5) and (10.1.2). A word which sounds close to it but is different is *aktubhiḥ*. It means actions and is in (1.36.16) and (1.94.5.)

The Sole One

This God, the Sole One, envelops on all sides (4),
 the greatness of all the Gods (5).²

1.68.2: Agni Manifests in the Sapless Body

All take joy in your Seer-will, O God (1),
 when you, a living being, are born from dry matter (2).³

Enjoy the Name

All enjoy the divine name (3).
 By your movements, they touch the truth and immortality (4).⁴

¹ श्रीणन् उर्पं स्थाद् दिवं (1), भुरण्युः स्थातुः चरथम् (2), अक्तून् वि जगोत् (3)

² परि यदैषामेको विश्वेषां भुवद् देवो (4), देवानां महित्वा (5)

³ आदित् ते विश्वे क्रतुं जुषन्त (1), शुष्काद् यद् देव जीवो जनिष्ठाः (2)

⁴ भजन्त विश्वे देवत्वं नाम (3), ऋतं सर्पन्तो अमृतम् एवैः (4)

Details: Most persons have no idea of the Divine Delight; their bodies are described as being made of 'dry matter' with very little consciousness. Agni can be awakened by Godward movements of purity. It is only when Agni manifests in these relatively unconscious bodies that the human beings follow his Will instead of their own. Only after the manifestation of Agni do we take pleasure in the Divine Name and get in touch with Truth and Immortality. The origin of the idea of enjoying the Divine Name, popular in the *Bhakti* movements of later times, is in this passage. *bhajanta:* enjoy: both the devotees and the God enjoy the Name. *evaiḥ:* movements

1.68.3: Impulsions and Thinking of Truth

He is the impelling force of truth (1),
the thoughts of truth (2),
the universal life by which all carry out their actions (3).⁵

Wants to Learn from You

He who proffers offerings to you (4),
or is waiting to learn from you (5),
to him grant the wealth, O one who knows (6).⁶

Details: *rayim:* wealth: it is not physical, but knowledge or felicities, as is explicitly indicated by the word *chikitvān*.

1.68.4: Seeds of Agni

He is the summoning priest seated in the son of humanity (1);
He is lord of all these riches (2).⁷

⁵ ऋतस्य प्रेषा (1), ऋतस्य धीतिः (2), विश्वायुः विश्वे अपांसि चक्रुः (3)

⁶ यस्तुभ्यं दाशाद् (4), यो वा ते शिक्षात् (5), तस्मै चिकित्वान् रयिं दयस्व (6)

⁷ होता निषत्तो मनोः अपत्ये (1), स चित् नु आसां पती रयीणाम् (2)

Knowing Him Fully

By their desire for the seed (of Agni) in their bodies,
the wise are mutually linked (3).

By their powers of discrimination, the wise know him wholly (4).⁸

Details: The seed of Agni is implanted in the practitioners of the inner quest. Each is related to Agni and through him with other colleagues for their common benefit. They desire the growth of Agni for their mutual benefit. *amūra*: the wise;

1.68.5: Hasten on the Path

As sons obey their father (1), they serve him gladly (2).

After hearing his teachings, they hasten on the path (3).⁹

Decks the Stars

Store of ample riches, he throws open the doors to them (4).

Dweller within, he decks the Heaven with the stars (5).¹⁰

Details: The mantra indicates the benefit accruing to those who follow his teachings. All of Agni's wealth is accessible to his devotees. Opening the inner doors (*duraḥ*) is a significant spiritual experience mentioned in (1.13.6), (1.24.15) and in many other places. The idea of opening (*vi aurnot*) inner doors is closely related to the *tāntrik* notions of unfolding of *chakra*-s in the subtle body and releasing the subtle knots or bonds.

damūnāḥ: dweller within; the second half indicates that simultaneously he is the master of the macrocosm, even as he resides in the heart of every creature.

⁸ इच्छन्त॒ रेतो॑ मि॒थः त॒नूषु॒ (3), सं जान॑त॒ स्वैः दक्षैः॑ अ॒मूराः॑ (4)

⁹ पि॒तुः न पु॒त्राः (1), क्र॒तुं जुष॑न्त॒ (2), श्रोष॑न् ये अ॒स्य शास॑न् तुरासः॑ (3)

¹⁰ वि राय॑ और्णो॒द् दुरः॑ पु॒रुक्षुः॑ (4), पि॒पे॒श॒ नाकं॑ स्तृ॒भिः दमू॑नाः (5)

Hymn 1.69: Agni and Man

1: Lover of Dawn; Our Son and Father of Gods

2: Agni is Creator; Felicity in Man

3: Carries the People Across; All-godhead

4: Gives Inspired Knowledge; Your Work

5: Gets Known by Devotees; Vision of Sun

1.69.1: Lover of Dawn

You shine white as the lover of dawn (1),
(you) fill the two with light like the Sun (2).¹

[*samichi*: two, Heaven and Earth]

Our Son and Father of Gods

We labour for your manifestation (4),
and you encompass everything (3,5);
though a son, you have become the father of Gods (6).²

Details: Agni is called a son since he is born in the seeker or yajamāna. Since he is the overseer of the activities of the Gods, he is their father. Even though Agni manifests as a consequence of the nominal efforts of the aspirant, he envelops the yajamāna and performs the functions of the latter.

Recall that Agni is working in man even when man is unconscious. When Uṣha, the dawn of spiritual Consciousness, comes in, Agni embraces her. So Agni is said to be a lover of Uṣha.

1.69.2: Agni is Creator

Agni, the creator is humble (1),
despite having the supreme knowledge (2).

Like the teat of the cows, he is the taste of the Soma-s (3).³

¹ शुक्रः शुशुक्लान् उषो न जारः (1), पप्रा समीची दिवो न ज्योतिः (2)

² परि (3), प्रजातः क्रत्वा (4), बभूय (5), भुवो देवानां पिता पुत्रः सन् (6)

³ वेधा अहंसो अग्निः (1), विजानन् (2), ऊधः न गोनां स्वाद्यां पितृनाम् (3)

Details: Agni is said to be humble because he patiently carries out the appropriate action at the right time without rashness.

Felicity in Man

He is the felicity in man, the one to be invoked (4);

he sits in a charming manner in the middle of the house (5).⁴

Details: House refers to the cave of the subtle heart wherein Agni resides.

1.69.3: Carries the People Across

He is born to us like a charming son in the house (1);

like a glad steed, he carries the people safely across (2).⁵

Details: Agni carries us safely across the earthly travails to the shores of greater knowledge. Note the word, 'glad steed' indicates that Delight must accompany Force. Ideas similar to line 2 of the translation are mentioned in other verses of RV, as in (1.99.1).

All-godhead

When I call the beings in the same abode as the Gods (3),

Agni becomes the all-Godhead (4).⁶

Details: When all the Gods are invoked, then Agni manifests his All-godhead aspect. The word *visha* denotes humans who have attained the status of Gods or divine beings.

1.69.4: Gives Inspired Knowledge

None can impair their actions done with the law (1),

when you give the inspired knowledge to your devotees (2).⁷

⁴ जने न शेव आहूर्यः (4), सन् मध्ये निषत्तो रण्वो दुरोणे (5)

⁵ पुत्रो न जातो रण्वो दुरोणे (1), वाजी न प्रीतो विशो वि तारीत् (2)

⁶ विशो यदह्ने नृभिः सर्नीळा (3), अग्निः देवत्वा विश्वानि अश्याः (4)

⁷ न किञ्च एता व्रता भिनन्ति (1), नृभ्यो यदेभ्यः श्रुष्टिं चकथ (2)

Details: When Agni gives the inspired knowledge to his devoted followers, no foe can impair Agni's divine task. Agni bestows the inspired knowledge (*shruṣṭi*) on his devotees.

vrata: law of working.

Your Work

Along with the Gods, who are your equals (4),
your work is to smite and scatter the evil-doers (3,5).⁸

[*damsa*: work; *ahan*: smite]

1.69.5: Gets Known by Devotees

Bright and radiant like the lover of dawn (1),
may his form be known to them (2).

May he get known by them (the devotees) (3).⁹

Vision of Sun

May the Gods bearing him in themselves open the doors (4),
and move into the vision of the world of Sun (5).¹⁰

Details: By opening the subtle doors of Heaven, the world of *sva*, the world of Light beyond the three lower worlds of matter, life and mind, comes into the vision of the Rishi. Note the phrase 'bearing in themselves', (*tmana vahantaḥ*). By bearing Agni within themselves, they get the capacity to open the doors to the world of *sva*. The experience of 'opening the doors' has been mentioned earlier in RV (1.13.6), RV (1.68.5) and others.

navanta: move;

tmanā: *jīva* or soul, *ātman*;

⁸ तत् तु ते दंसो यत् अहन् (3), समानैः नृभिः यद् युक्तो (4), विवे रपांसि (5)

⁹ उषो न जारो विभाव उग्रः (1), संज्ञातरूपः (2), चिकेतत् अस्मै (3)

¹⁰ त्मना वहन्तो दुरो वि ऋण्वन् (4), नवन्त विश्वे स्वः दृशीके (5)

Hymn 1.70: Gives Us Access to the Sun World

- 1: Thinking Mind; Divine Laws
- 2: Child of Moving and Unmoving; Present in stone
- 3: Lord of the Nights; Guard the Worlds
- 4: Born of Truth; Does Our Tasks
- 5: Gods Bring Us the Sun-world; Knowledge
- 6: Efficient in Executing Tasks

1.70.1: Thinking Mind

May we attain plentiful riches, O master of thinking mind (1);
may the flaming Agni give us all things (2).¹

Details: *manīṣhā*: thinking mind: it is the synonym of *buddhi* in the later texts dealing with Vedānta and Yoga.

Divine Laws

He knows the divine laws (3), and the birth of mankind (4).²

Details: Agni knows the secret behind the birth of humanity. Recall the word *jāta-veda*, the one who knows all births.

1.70.2: Child of Moving and Unmoving

He is the child of the waters, child of the woods (1),
the child of the moving and the unmoving (2).³

Present in Stone

For the sake of man, Agni is present even in a stone (3),
and in the middle of man's dwelling (4).

He is the one universal aspect in all the people (5).

He is immortal and the perfect thinker (6).⁴

¹ वनेम॑ पूर्वीः अ॒र्यो मनी॑षा (1), अ॒ग्निः सु॒शोको॑ वि॒श्वानि॑ अ॒श्याः (2),

² आ दै॒व्यानि॑ ब्र॒ता चि॑कि॒त्वान् (3), आ मानु॑षस्य॒ जनस्य॑ जन्म॒ (4)

³ गर्भो॑ यो अ॒पां गर्भो॑ वना॒नां (1), गर्भो॑ च स्था॒तां गर्भो॑ च॒रथाम् (2)

⁴ अ॒द्वौ चि॑त् अ॒स्मा (3), अ॒न्तर्दु॑रोणे॒ (4), वि॒शां न वि॒श्वो (5), अ॒मृतः स्वा॒धीः (6)

Details: *vana*, especially in the esoteric sense, means Delight. Note the gradation implied in the mantra. Agni is the child of the energies, *apām*, child of the Delight, *vana*, lord inside all things, living or nonliving. It is the forerunner of the concept of *antaryāmin*, he who pervades everything, discussed in detail in the Upanishads [See Brh. U. (3.7.1-23); Māṇḍukya Upanishad, (6)]. Agni manifests his divine mystery in everything based on the seasons and the right order. *adri*: stone; it is known only as a building material. However, it is known that powdered stone or granite acts as an excellent fertiliser for growing plants.* The full power of Agni's presence in matter is yet to be fully investigated.

1.70.3: Lord of the Nights

Agni, the lord of the nights, bestows riches (1),
on him who does yajña with perfect hymns (2).⁵

Details: Night denotes the state of consciousness of the seeker when he is enveloped by the ignorance and obscurity. Even in these nights, Agni is awake, puts into effect what he wills and applies pressure on the yajamāna to progress.

Recitation of hymns is an important component in both the inner yajña, the yajña happening in the subtle body, as well as in the outward rites. Agni brings out the truth beneath the covering of ignorance and darkness.

Guard the Worlds

O Conscious One, guard these worlds (3),
the birth of the Gods and the mortals as well, O knower (4).⁶

* Peter Tompkins and Chris Bird, 'Secrets of the Soil', Harper, 1989; Pg., 188

⁵ स हि क्षपावान् अग्नी रयीणां (1), दाशद्यो अस्मा अरं सूक्तैः (2)

⁶ एता चिकित्वा भूमा नि पाहि (3), देवानां जन्म मर्तान् च विद्वान् (4)

1.70.4: Born of Truth

By the nights that assume various forms (2),
Agni increases (in the seeker) (1).
Agni is (the soul of) the moving and non-moving (3),
Agni is born of truth (4).⁷

Details: The obscure periods, the nights, are of various kinds. For instance, there is the state of ignorance of the non-seeker after Truth. For a seeker also, there are obscure periods like the valley between two mountain peaks. Agni increases in the yajamāna through all of them.

Does Our Tasks

Agni sent to us is seated in the world of light (5);
he renders true all our tasks (6).⁸

Details: The word *apām* is interpreted as action, consistent with the dominant meaning of the active stream of consciousness.

svar: the luminous world beyond the lower three worlds of matter, life and mind.

hota: summoning priest, Agni; *arādhi*: sent (to us);

1.70.5: Gods Bring Us the Sun-world

You place the Word in the light and in the Delight (1);
all (Gods) bring us the luminous world of the Sun as offering (2).⁹

Details: The Word of Agni is established in all activities of knowledge and delight.

Note the connection between this mantra and the earlier one. The word *arādhi* in (1.70.4) means that Agni is sent to guide us. In this mantra, the Gods bring to the inner sacrificer the access to the

⁷ वर्धान्यं (1), पूर्वीः क्षपो विरूपाः (2), स्थातुः चरयाम् (3), ऋतप्रवीतम् (4)

⁸ अराधि होता स्वः निषत्तः (5), कृण्वन् विश्वानि अपांसि सत्या (6)

⁹ गोषु प्रशस्तिं वनेषु धिषे (1), भरन्त विश्वे बलिं स्वर्णः (2)

luminous world of *sva* as an offering, *bali*. This line finds an echo in the Taittirīya Upanishad, 'all the Gods bring the *bali*' (1.5.3). *goṣhu*: not mere cows, but Rays of spiritual Light or Knowledge.

Knowledge

Men in many places worship thee (3),
and gather knowledge as from a long-lived father (4).¹⁰

[*vi-saparyan*: worship]

1.70.6: Efficient in Executing Tasks

He executes tasks perfectly like a hungry man (taking his food) (1);
is heroic like one shooting arrow (2),
(is) terrible like a combatant, and splendorous in battles (3).¹¹

Details: Just as it is very difficult to snatch food from a hungry person, it is difficult to prevent Agni from performing his tasks.

Hymn 1.71: Mantra Breaks the Hill

Seer: Parāshara Shāktyaḥ

- 1: Mothers Come to Agni
 - 2: Fathers Broke the Hill with Mantra-s
 - 3: Divine Birth is Increased
 - 4: Agni Conquers the Foes
 - 5: Agni Comes Down to the Seeker from the Higher Plane
 - 6: Twofold Nourishment
 - 7: Make Our Growth Known to the Gods
 - 8: Agni Impels the Host of Maruts
 - 9: Mitra-Varuṇa Guard the Nectar
 - 10: Do Not Forget Our Ancient Friendship
- Metre: Triṣṭup

¹⁰ वि त्वा नरः पुरुत्रा संपर्यन् (3), पितुः न जिब्रेः वि वेदो भरन्त (4)

¹¹ साधुर्न गृधुः (1), अस्तैव शूरो (2), यातैव भीमः त्वेषः समत्सु (3)

1.71.1: Mothers Come to Agni

Dwelling in the same abode, the mothers (3),
full of aspiration, came to him desiring (the Truth) (1),
as if he was their eternal spouse (2).
The sisters take joy in him (*ajushram*) (4,6),
as the Ray-Cows in the Dawn (8);
she comes dusky, flushing red, then shining out in rich hues (5,7).¹
(SA)

Details: Line 1: Mothers denote nourishing powers; sisters (*svasārah*) denote companionship. *uṣhasam na gavaḥ* in (6) refers to the burgeoning rays of the Sun at dawn or the cows looking at dawn. In the spiritual sense the phrase indicates the beginnings of the rays of consciousness at the onset of the Truth-Light in the inner yajña. The changes in the colour of the Dawn, namely dusky (*shyavīm*), red (*arushīm*), etc., in line 5 take place at the advent of the Dawn in the inner yajña also. The loving One (*ushantam*) is Agni. See also (1.65.1). *ushatiḥ*: full of aspiration;

Ray-cows (*gāvah*): Rays of Sun; cows in external sense.

1.71.2: Fathers Broke the Hill with Mantra-s

With mantra-s our fathers broke the hard and strong entities (1).
With their cry they shattered the hill (2).
They made for us a path to the vast Heaven (3).
They found the day, the world of the Sun (4),
the rays of intuition and the radiant mental beams (5).²

¹ उप॒ प्र जि॒न्वन् उ॒श॒तीः उ॒श॒न्तं॒ (1), पतिं॒ न नित्यं॒ (2), जन॑यः॒ सनी॑ळाः (3)
स्वसा॑रः (4), श्या॒वीम् अरु॑षीम् (5), अजु॑ष्रन् (6), चि॒त्रम् उ॒च्छन्ती॑म् (7),
उष॑सं॒ न गावः॑ (8)

² वी॒ळु चि॒द् दृ॒ळ्हा पि॒तरो॑ न उ॒क्थैः॑ (1), अद्रिं॑ रुज॒न् अङ्गि॑रसो॒ रवे॑ण (2)
च॒क्रुः दि॒वो बृ॒हतो॑ गा॒तुम् अ॒स्मे (3), अहः॒ स्वः वि॒विदुः॑ (4), के॒तुम् उ॒स्माः (5)

Details: Along with Indra, following Saramā, the Goddess of intuition, Aṅgīrasa Seers reach and break the hill of the Paṇi-s, the evil powers, by means of mantra-s and recover the stolen knowledge of Truth. By that action, they first see the path to the Home of Truth, *sva*, popularly known as 'The Truth, the Right and the Vast' or *maha*s, and reveal it to human beings.

This mantra mentions in lines (4,5) the four benefits resulting from the battle of Indra-Aṅgīrasa-s against the demonic forces led by Vṛtra, etc., described in detail in RV (1.32).

The Aṅgīrasa Seers, remaining men, started on the divine path by askesis (*tapas*) and worship, and attained the Godhead. They were formerly Gods themselves having the glory of Agni with their station in the luminous *sva*, and they took birth in the human Seers.

The phrase, 'breaking the hill' is also in (4.1.14). Note that the Aṅgīrasa Seers smash the hill with mantra-s and not by a physical weapon. Clearly the hill is also symbolic, the hill of inconscience, the place where the knowledge and the Waters are confined. A similar verse is (1.7.3), a mantra to Indra.

raveṇa: cry; it is also a particular sound uttered in riks, *humkāra*.

ketum: rays of intuition; rays of consciousness (*chit-rashmī*);

1.71.3: Divine Birth is Increased

They (Aṅgīrasa-s) held the truth (1),

and enriched the thought of human beings (2).

Then, they, the masters, able to hold the luminous thought (3),

became capable of bearing the wide (Agni) (4).

Unthirsting for (material objects) (5),

the powers in action move towards the Gods (6),

making the newly born Agni grow by delight (7).³

³ दधन् क्रतुं (1), धनयन् अस्य धीतिम् आदित् (2), अर्यो दिधिष्वो (3),

विभृत्राः (4), अतृष्यन्तीः (5), अपसौ यन्ति अच्छा देवान् (6), जन्म प्रयसा

वर्धयन्तीः (7)

Details: First of all the Aṅgīrasa Seers can bear the Truth and enrich the thought of the human seeker. By this helpful act, they themselves become capable of bearing the vast Agni and become masters. The knowledge or power increases by sharing! As a result, the active powers move towards the Gods and the new divine birth joyfully expands. Unthirsting refers to the lack of thirst for sense objects.

1.71.4: Agni Conquers the Foes

When the pervading life-force churns him out (1),
in all the different houses (2), he is the pure conqueror (3).
Then indeed he becomes the luminous Seer Bhṛgu (6).
Like the envoy of a powerful king (4),
Agni becomes our friend and a messenger on our behalf (5).⁴

Details: The God Vāyu who dwells within, or the Life-Force Prāṇa, stirs the power of Agni into action in everybody. The phrase, house to house, refers to the fact that the practitioner has several bodies, physical, vital, mental, etc., and not just one. Agni, described as the pure, conquers the enemies born of falsehood and darkness at each stage. When Agni attains the Solar world, he goes on an embassy to the powerful king, Sun of Truth, on behalf of the practitioner.

bhṛgavāṇa: luminous Seers like the celebrated Bhṛgu Seers.

sachā san: becoming our friend;

⁴ मथीद् यदी विभृतो मातरिश्वा (1), गृहेगृहे (2), श्येतो जेन्यो भूत् (3)

आदीं रात्रे न सहीयसे (4), सचा सत् ना दृत्यं (5), भृगवाणो विवाय (6)

1.71.5: Agni Comes Down to the Seeker from the Higher Plane

After offering the sap (essence) to the father of Heaven (1), having gained the knowledge and touch (of the supreme) (3), Agni came down (2).

The archer-foe boldly threw his lightning arrow at him (4); but (overcoming the enemy), Agni set the luminous power in his own daughter (5).⁵

Details: Using only the second half, one can say that a battle is in progress, supposedly giving support to the conjecture of the nineteenth century indologists that RV is a chronicle of battles. Before jumping to such a conclusion, one must ask, “what is the sap? From whom does Agni gain? Why does he come down? What is the relevance of the daughter?” Only an esoteric interpretation gives satisfactory answers to these questions using this mantra or others as a source, without bringing in knowledge from the books like Purāṇas which were written much later.

Recall that Agni carries out the yajña on behalf of the seeker. Agni distils the sap, the Delight of Existence (*rasam* in line 1), from the works of the seeker and goes to Heaven to offer it to the great Father. On doing so, he gains the touch and knowledge of Heaven. From the higher plane, Agni comes down to the seeker. As he descends, the hostile forces of the subtle intermediate plane throw a lightning arrow at him to prevent his progress. But Agni overcomes the foe, comes down to the Earth and establishes the luminous power obtained from Heaven in his own daughter, Uṣha, the Divine dawn who is then asked to make her manifestation in the seeker.

⁵ महे यत् पित्र ई रसं दिवे कः (1), अवं त्सरत् (2), पृशन्त्यः चिकित्वान् (3)

सृजत् अस्तां धृषता दिद्युम् (4), अंस्मै स्वायां देवो दुहितरि त्विषिं धात् (5)

1.71.6: Twofold Nourishment

(The seeker) kindles you in your own home, O Agni (1),
and gives his obeisance day by day to you, the shining one (2).
You do nourish his growth in your twofold station (3).
O Agni, he with whom you move with speed in the same chariot (5),
may he travel endowed with wealth (4).⁶

Details: *dvibarhā*: in the human and divine stations. Agni's own home, *sva dama*, is not the altar in the house but the world of *svar*, as stated explicitly in (1.75.5). *ā*: filler; *junāsi*: to speed; *yāsad*: to travel

1.71.7: Make Our Growth Known to the Gods

All satisfactions cling to Agni (1),
as the seven mighty rivers join the ocean (2).
Our growth is not noticed by your companions (the Gods) (3).
Will you who is aware, make it known to the Gods (4)?⁷

Details: Regarding the seven mighty rivers,⁺ see the note in (1.72.8).

According to lines (3,4), the Rishi feels that he has not, apparently, made an all-round progress. Thus only Agni can help in the manifestation of various powers.

⁶ स्व आ यस्तुभ्यं दम आ विभाति (1), नमो वा दाशात् उशतो अनु धून् (2),
वर्धो अग्रे वयो अस्य द्विबर्हा (3), यासद् राया (4), सरथं यं जुनासि (5)

⁷ अग्निं विश्वा अभि पृक्षः सचन्ते (1), समुद्रं न स्रवतः सप्त यद्हीः (2)
न जामिभिः विचिकिते वयो नो (3), विदा देवेषु प्रमतिं चिकित्वान् (4)

⁺ See also the book, 'Sarasvati' (Pub. SAKSI)

1.71.8: Agni Impels the Host of Maruts

When the pure seed of Heaven was cast in him (2),
then the impelling radiance filled the lord of men (1).

Then in the meeting did he create and impel (4),
the host (of Maruts), faultless, youthful and perfect in thought (3).⁸

Details: Agni's action needs the assistance of the life and mental powers. Hence he creates and impels the necessary powers, Maruts. Usually the process of birth begins with the semen or seed. The verse metaphorically declares that the seed of Heaven was cast in Agni and from the resulting radiance, he created the Maruts.

shardham: The host of Maruts; they are the powers of Life who have attained the Pure Mind and become powers of Mind. Since Indra is the Divine Mind, Maruts are termed as brothers of Indra.

svādhyam: perfect in thought; **abhīke:** encounter (in line 2)

1.71.9: Mitra-Varuṇa Guard the Nectar

The Sun, ever sole, is the lord of riches (2).

He travels the paths suddenly like the mind (1).

The kings, Mitra and Varuṇa, with charming hands (3),
guard the delight and immortality in the knowledge (Ray-cows) (4).⁹

Details: The journey of the yajamāna who is led by Agni culminates in the supreme station of the Sun. Sun is not the physical orb in the sky, but the Supreme Divinity of all. The deities, Mitra and Varuṇa are also mentioned because they are the companions of Sun. Note the analogy of the movement of the Sun to the movement of mind. Just as mind goes everywhere, Sun pervades everything. The movement of the Sun mentioned here is obviously not the apparent motion of the physical sun viewed from Earth.

⁸ आ यत् इषे नृपतिं तेज आनद् (1), छुचि रेतो निषिक्तं द्यौः अभीकै (2)

अग्निः शर्धम् अनवद्यं युवानं स्वाध्यं (3), जनयत् सुदयत् च (4)

⁹ मनो न योः अध्वनः सद्य एति (1), एकः सत्रा सूरौ वस्व ईशे (2)

राजाना मित्रावरुणा सुपाणी (3), गोषु प्रियम् अमृतं रक्षमाणा (4)

1.71.10: Do Not Forget Our Ancient Friendship

O Agni, do not forget our ancient friendship (1).
 You are viewed by us as the one who knows and as the Seer (2).
 As mist dims the form, old age diminishes us (3).
 Before the hurt (of oldage) befalls us, arrive (or give heed) (4).¹⁰

Details: This mantra clearly emphasizes the secret of Agni. Agni is asked by the Rīṣhi to recall their ancient friendship and to come quickly with the secret of Delight and the nectar of immortality before old age takes over the faculties.

abhishasteḥ: hurt;

kavi: seer,

pramarṣhiṣṭha: forget, neglect

1.72: Knower-within

Seer: Parāshara Shāktya

- 1: Agni Fashions in Us the Seer-wisdoms
- 2: Reach Agni by His Footprints
- 3: They Obtain Praise-worthy Names
- 4: Perceived Agni in the Supreme Plane
- 5: Gods Formed their Own Bodies
- 6: Thrice Seven
- 7: Knower Within
- 8: Seven Rivers from Heaven
- 9: Laying a Path to Immortality
- 10: Two Eyes of Heaven

Metre: Triṣṭup

¹⁰ मा नो अग्रे सुख्या पित्र्याणि प्रमर्षिष्ठा (1), अभि विदुः कविः सन् (2)

नभो न रूपं जरिमा मिनाति (3), पुरा तस्या अभिशस्तेः अधीहि (4)

1.72.1: Agni Fashions in Us the Seer-wisdoms

He forms within us the wisdom of the Seers (1,3),
holding in his hands the many godly strengths (4),
of the eternal creator (2).

May Agni, master of all the treasures (5),
fashion forever all immortal things (6).¹

Details: Note the use of the word *kāvya*. It represents the works of the Seer, the mantra-verses embodying the Truth realization of the Rishi. Such works can hardly be termed as ordinary poetry.

1.72.2: Reach Agni by His Footprints

All the immortals, the wise, desired (2),
but found not in us the child, even though he is present everywhere (1).
Worn weary, following his footprints with attention (3),
they stood in the Supreme station (4),
and reached the beautiful form of Agni (5).²

Details: The discussion on the footprints of Agni in (1.65.1) and (1.67.3) may be recalled. Even though the Divine is present everywhere, including within us, we cannot become aware of the presence of the inner divinity without feeling the presence of the divinity in everybody around us and in the supreme station.

chāru: beautiful;

¹ नि काव्या (1), वेधसः शश्वतः (2), कः (3), हस्ते दधानो नर्या पुरुषि (4),

अग्निः भुवत् रयिपती रयीणां (5), सत्रा चक्राणो अमृतानि विश्वा (6)

² अस्मे वत्सं परि षन्तं न विन्दन् (1), इच्छन्तो विश्वे अमृता अमूराः (2),

श्रमयुवः पदव्यौ धियधाः (3), तस्थुः पदे परमे (4), चारु अग्नेः (5)

1.72.3: They Obtain Praise-worthy Names

When the pure ones worshipped with the light, you the pure (2),
for three seasons, O Agni (1),
then did they obtain the mantra-s of the sacrifice or gods (3).
Their bodies were ushered by you towards the perfect birth (4).³

Details: It is only after the confirmed birth of Agni in the seeker that the other Gods take birth. By the worship of Agni, the birth of the Gods in the yajamāna, referred in the end as perfect birth, is possible. A characteristic of the meditation or worship of Agni is the holding of the worship-worthy Name in the heart.

nāmāni: names. These are secret mantra-s or hymns with which the Gods can be realized. *tisro*: three: it stands for three worlds.

sharada (season) stands for the period of full maturity.

ghṛtena: clarity, light;

yajñiyāni: of the sacrifice, gods;

1.72.4: Perceived Agni in the Supreme Plane

They discovered the vast Heaven and Earth (1),
and these masters of yajña bore their impetuous might (2).
Then the mortal following the Seers found the upper half (3),
and perceived Agni standing in the supreme plane (4).⁴

Details: The masters of yajña are the immortals who discovered the Heaven and Earth and bore the two spheres. The mortal follows their footsteps and perceives Agni in the supreme plane in the Upper Half. *nema*: denotes half; refers to the higher hemisphere, *parārdha*, beyond which is the Supreme Station. *nemadhīta*: holding the *nema*.

³ तिस्रो यदग्ने शरदः त्वामित् (1), शुचिं घृतेन शुचयः सपर्यान् (2),

नामानि चिद् दधिरे यज्ञियानि (3), असूदयन्त तन्वः सुजाताः (4)

⁴ आ रोदसी बृहती वेविदानाः (1), प्र रुद्रियां जग्निरे यज्ञियांसः (2),

विदन्मतो नेमधिता (3), चिकित्वान् अग्निं पदे परमे तस्थिवांसम् (4)

1.72.5: Gods Formed their Own Bodies

Knowing (Agni) well, the Gods arrived kneeling (1);
they worshipped the adorable with their consorts (2).
Emptying themselves (3),
they manifested their new bodies in the seeker (4),
guarded in his gaze, a friend in the gaze of friend (5).⁵

Details: It is understood that the Gods formed or created their own new bodies in the seeker or yajamāna. Before the new body is ready, the old has to be emptied. This is a common spiritual experience mentioned by mystics all over the globe.

ririkvāmsaḥ: emptying; a new body is needed to satisfy the functions needed by the seeker at that juncture. All the elements in the old body which have no current use have to be dropped.

nimiṣhi: gaze; each of the Gods is a friend of Agni and each is guarded by Agni's gaze. The consort of each God is his executive power, *shakti*, who carries out the tasks ordained by the God.

1.72.6: Thrice Seven

Hidden in you were the thrice seven secret planes (1),
which were found by the masters of yajña (the Gods) (2).
They guard you, the immortal, with one mind (3);
guard the rays, the moving and the unmoving (4).⁶

Details: *thrice seven*: the seven planes of existence in triple, i.e., the seven reproduced in each of the three lower and three upper planes. The three upper planes are the three supreme planes of *Sat-Chit-Ānanda* (pure Existence, pure Consciousness and pure Bliss). The three lower worlds are the Heaven (*dyau*, the three Heavens), the

⁵ संजानाना उप सीदन् अभिबु (1), पत्नीवन्तो नमस्यं नमस्यन् (2),

रिरिकांसः (3), तन्वः कृण्वत स्वाः (4), सखा सख्युः निमिषि रक्षमाणाः (5)

⁶ त्रिः सप्त यद् गुह्यानि त्वे इत् पद (1), अविदन् निहिता यज्ञियांसः (2),

तेभी रक्षन्ते अमृतं सजोषाः (3), पशून् च स्थातृन् चरथं च पाहि (4)

midworld (*antarikṣha*) and Earth (the three Earths) representing the psychological principles of pure Mind, Life-Force and Matter. The link-world connecting the upper three with the lower three is *svar*, the plane characterized by the Truth (*satyam*), Right or Truth in movement (*ṛtam*) and the vast (*bṛhat*). This link-world is called *mahas* in the Upanishads.

1.72.7: Knower-within

O Agni, you know all kinds of knowledge (1).
Bestow continuous strength, on the people for leading a full life (2).
You know from within the routes of the Gods (3);
courier of our offerings, you are a patient envoy (4).⁷

Details: To manifest all of his/her potential, a person requires different types of energies at different times and contexts. Agni is prayed to provide such appropriate strengths all through life.

atandro: patient; *shurudhaḥ*: strength;

vayunāni: all kinds of knowledge, (10.46.8);

1.72.8: Seven Rivers from Heaven

The seven rivers of deep thought flow from Heaven (1);
the doors of this treasure (2),
were known fully to the knowers of truth, the far-seeing (3).
Saramā discovered the strong and wide places of knowledge (4);
this discovery brings happiness to all human beings (5).⁸

Details: Seven Rivers: *sapta yāhvī*, literally means seven maidens. They are the streams of consciousness, called rivers for simplicity. According to the ritualists and occidental interpreters these seven

⁷ विद्वान् अग्ने वयुनानि (1), क्षितीनां व्यानुषक् शुरुधो जीवसे धाः (2),
अन्तः विद्वान् अर्ध्वनो देवयानान् (3), अतन्द्रो दूतो अभवो हविर्वाट् (4)

⁸ स्वाध्यां दिव आ सप्त यही (1), रायो दुरो (2), ऋतज्ञा अजानन् (3),
विदत् गव्यं सरमा हव्हम् ऊर्व (4), येना नु कं मानुषी भोजते विट् (5)

rivers are the physical rivers in Northern India, of which two have dried up, leading to the name of the province of Punjab, five waters (*panch-āp*).

However, recent work by Frawley** indicates that the seven rivers frequently mentioned in RV and having the largest stature are:

Sindhu (*Indus*), Asikni (*Chenab*), Parushni (*Ravi*), Sarasvati, Yamuna, Ganga, Sarayu.

There are numerous references in RV to the number seven namely seven thoughts, seven cows, seven energies, seven Rishi-s, seven rivers, seven waters. As Sri Aurobindo states, "the root *ap* (for water) meant originally not only to move, but (also) to be or to bring into being. The seven waters are the Waters of being; they are the Mothers from whom all forms of existence are born". The seven Rivers are the conscious currents corresponding to the seven planes of our existence. (1.73.6), discussed later, explicitly states that the Rivers are from beyond, *parāvata*. See also the book 'Sarasvati' [SAKSI, 2002].

Goddess Saramā: She is the Goddess of Intuition, forerunner of the dawn of Truth in the human mind. 'Saramā is the traveler and seeker on its path who does not herself possess but rather finds the Truth which is lost. The Goddess Sarasvatī possesses the Truth and is the flood of Truth', (M. P. Pandit*). See also (1.62.3).

gavyam: Rays of Light, knowledge;

svādhyā: of deep thought, an adjective for Heaven,

** Frawley, David, 'Rig Veda and History of India', pp.133

* M.P. Pandit, 'Vedic Symbolism', Dipti Pub.

1.72.9: Laying a Path to Immortality

The Gods with their followers presided over (1),
the laying of a path towards immortality (2).

The Earth stood spread out in all her greatness (3).

Mother Aditi with her sons came to uphold her (4).⁹

Details: The Earth is happy to see the path to immortality being laid since all of her members or inhabitants can use that path. Note in Veda (or in modern ecology) Earth is a conscious entity, not simply a conglomerate of inanimate objects. This is declared in the 'Bhūmi Sūkta' in Atharva Veda (12.1). Mother Aditi supports her efforts in leading her children to immortality.

veḥ: came;

Aditi: She is the Supreme or infinite consciousness, Mother of the Gods, the mystic cow that cannot be slain, etc. She is the source of all cosmic forms of consciousness from the physical upwards. In opposition to her is Diti, the divided consciousness, mother of Vṛtra and other demons who oppose the progress of man and Gods. RV (1.89.10) states, 'Aditi is Heaven, Aditi is the midregion, Aditi is Mother (Earth), Father and Son. She is all the Gods; she represents the five types of persons. Aditi is all that is born and what is to be'.^{*}

1.72.10: Two Eyes of Heaven

When the immortals fashioned the two eyes of Heaven (2),
they established them, radiance and beauty, in him (Agni) (1).

Now the two eyes flow like rivers set in motion (3).

Bright red, they run downwards. They know you, O Agni (4).¹⁰

⁹ आ ये विश्वा स्वपत्यानि तस्युः (1), कृण्वानासौ अमृतत्वाय गातुम् (2),

महा महर्षिः पृथिवी वि तस्थे (3), माता पुत्रैः अदितिः धायसे वेः (4)

^{*} The text and the explanation of the mantra is also in 'How to Manifest Bliss', (SAKSI).

¹⁰ अधि श्रियं नि दधुः चारुम् अस्मिन् (1), दिवो यदक्षी अमृता अकृण्वन् (2),

अथ क्षरन्ति सिन्धवो न सुष्टाः (3), प्र नीचीः अग्ने अरुषीः अजानन् (4)

Details: Just as the rivers naturally flow downwards, the great life-forces, capable of enjoyment, know Agni and flow towards him and know him. Radiance (*shriyam*) and beauty (*chāru*) are the two eyes set in Agni by the Gods. The colour red (*aruṣhi*) denotes the surcharge of life-force.

Hymn 1.73: Agni's Riches

Seer: Parāshara Shāktya

- 1: Ancestral Treasure
- 2: He Protects by His Will
- 3: Agni is like a Host of Heroes
- 4: Universal-life
- 5: Inspired Knowledge
- 6: Rivers from Beyond
- 7: Agni at Night and at Dawn
- 8: Clings to the Whole World
- 9: Enjoy the Ancestral Wealth
- 10: Your Riches

Metre: Triṣṭup

1.73.1: Ancestral Treasure

He is like the ancestral treasure underlying our strength (1).

His leadership style is like the instruction of the wise (2).

He is like a well-pleased guest who is resting happily (3).

He is like a priest who increases the home of the worshipper (4).¹

Details: Just as we inherit and enjoy our ancestral treasure without any effort, we enjoy the strengths established in us by Agni.

Line 4: Agni increases happiness and riches in the house.

¹ रयिर्न यः पितृवित्तो बयोधाः (1), सुप्रणीतिः चिकितुषो न शासुः (2)

स्योनशीः अतिथिः न प्रीणानो (3), होतैव सद्यं विधत्तो वि तारीत् (4)

1.73.2: He Protects by His Will

True in his thoughts like the sun-God (1),
he protects our strong places by his mere will (2).
He is truth like a splendour manifoldly expressed (3).
As a blissful self, he is our support (4).²

Details: Whatever occurs in the thought of Agni happens in time and place. Hence his will is sufficient to activate the needed physical forces for protection. *didhiṣhāyyaḥ*: (alt.): one to be meditated upon. *amati*: splendour. It has another meaning depending on accent marks. *amatim*: ignorance (1.53.4), unconsciousness (4.11.6);

1.73.3: Agni is like a Host of Heroes

He is like a God upholding the universe (1).
He inhabits the world like a friendly king (2).
He is like a hero sitting before us, dwelling in our house (3).
He is like the blameless wife, dear to the husband (4).³

Details: Even though Agni is single, he is compared to a host of heroes in his strength.

1.73.4: Universal Life

Men become devoted to you (1,3),
who is eternally flaming in your home, O Agni (2),
in the stable worlds of your habitation (4).
The Seers have established within you a great light (5).
Bearing the riches, become the life of the universe (6).⁴

² देवो न यः संविता सत्यमन्मा (1), क्रत्वा निपाति वृजनानि विश्वा (2)
पुरुषशस्तो अमतिर्न सत्य (3), आत्मेव शैवो दिधिषाय्यो भूत् (4)

³ देवो न यः पृथिवी विश्वधाया (1), उपक्षेति हितमित्रो न राजा (2)
पुरःसदः शर्मसदो न वीरा (3), अनवद्या पतिजुष्टेव नारी (4)

⁴ तं त्वा नरो (1), दम् आ नित्यम् इद्धमग्ने (2), सचन्त (3), क्षितिषु ध्रुवासु (4),
अधि द्युम्नि नि दधुः भूरि अस्मिन् (5), भवा विश्वायुः धरुणो रयीणाम् (6)

Details: Agni is prayed to be the one Universal Life in the individual seeker and also in the collective.

adhi + ni + dadhuḥ: established within you (or upon you)

1.73.5: Inspired Knowledge

O Agni, may the masters of riches have the satisfaction (1), of attaining you (Agni) (2).

They, the wise ones, have given their whole life (to attain Gods) (3). May we conquer the foe (*arya*) to recover the divine wealth (4), by bearing our portion of the inspired knowledge of the gods (5), bestowed upon us (6).⁵

Details: To conquer the divine wealth back from the foes, the inspired knowledge obtained from the Divine is essential. This Inspiration or Divine Hearing is caused by the powers of the Gods within us.

vi ashvuh: attain; *maghavānaḥ*: masters of riches;

arya: foe, related to *ari*, foe, warrior, (8.72.16);

1.73.6: Praying Rivers

Desiring us, the milch-cows of truth (1), with full udders, have fed us (with their milk), shared by Heaven (2). Praying for the right thought from the beyond (3), the rivers flowed wide over the Hill (4).⁶

Details: The Hill signifies the Universal Existence. The Waters or the Rivers, *sindhavaḥ*, are the streams of Light and Divine Force, which flow to the Earth of the seeker, bestowing all the energies needed by different planes. Milch cows of Truth (*dhenavaḥ*) are the nourishing mothers. They yield the milk of Truth. It is clearly stated that the

⁵ वि पृक्षौ अग्ने मघवानो (1), अश्वयुः (2), वि सूरयो ददतो विश्वमायुः (3)

सुनेम वाजं समिथेषु अर्यो (4), भागं देवेषु श्रवसे (5), दधानाः (6)

⁶ ऋतस्य हि धेनवो वावशानाः (1), स्मत्-उद्धीः पीपयन्त युभक्ताः (2)

परावतः सुमतिं भिक्षमाणा (3), वि सिन्धवः समया सस्रुः अद्रिम् (4)

rivers are from the beyond (*parāvataḥ sindhavaḥ*) and not of earthly origin.

bhikṣhamāṇa: to pray; the rivers neither think nor pray with words, like human beings. But their attitude of submission to the Divine is akin to Prayer. *vi sasruḥ*: flowed wide;

1.73.7: Agni at Night and at Dawn

O Agni, praying for right-thinking from you (1),
the Gods have placed the inspired knowledge in Heaven (2).
They made the night and dawn of different forms (3),
and joined together the dark with the red (4).⁷

Details: Day and Night signify states of Light and obscurity. Red is the color of Dawn; dark, that of night. Agni functions differently in the Night and the Dawn acting by his inspired knowledge, *shrava*. *yajñiyāsaḥ*: masters of yajña, gods;

1.73.8: Clings to the Whole World

The mortals whom you send quickly to (get) the treasure (1),
may we be among them, O Agni, lord of riches (2).
You cling to the whole world like a shadow (3),
filling the Heaven, the Earth and the midregion (4).⁸

Details: Those whom you propel towards wealth, they become the lords of wealth. 'May we be among them', is the prayer.

Just as the shadow clings completely to the object, Agni clings to the mortal existence filling it with treasures.

⁷ त्वे अग्ने सुमतिं भिक्षमाणा (1), दिवि श्रवो दधिरे यज्ञियांसः (2)

नक्ता च चक्रुः उषसा विरूपे (3), कृष्णं च वर्णम् अरुणं च सं धुः (4)

⁸ यान् राये मर्तान् सुषूदो अग्ने (1), ते स्याम मघवानो वयं च (2)

छायेव विश्वं भुवनं सिसक्षि (3), आपप्रिवान् रोदसी अन्तरिक्षम् (4)

1.73.9: Enjoy the Ancestral Wealth

O Agni, protected by you may we conquer (3),
the steeds with our steeds (1),
heroes with our heroes, the strong men with our strong (2).
Becoming masters of ancestral treasure (4),
may the wise ones enjoy the riches for a hundred winters (5).⁹

Details: *pitṛvitta*: ancestral wealth; it is both spiritual and temporal.
Steeds signify life-energies.

The prayer is, 'May we overcome the life-energies of the demons with the life-energies of the Gods'.

The desirable span of life of a human being in those days was a hundred years and hence the phrase 'hundred winters'.

1.73.10: Your Riches

O Ordainer, O Agni, may these hymns (1),
be pleasing to your mind and heart (2).
(Riches) founded in you are enjoyed by the Gods (5).
They hold the inspired knowledge (4).
May we have access to your riches with a firm yoke (3).¹⁰

Details: The inspired knowledge of Agni acts like a firm yoke to ensure that the physical and spiritual wealth given to the seeker is used wisely.

vedha: ordainer; *yama*: yoke (noun);

⁹ अर्वद्भिः अग्ने अर्वतो (1), नृभिः नृन् वीरैः वीरान् (2), वनुयामा त्वोताः (3)

ईशानासः पितृवित्तस्य (4), रायो वि सूर्यः ज्ञतर्हिमा नो अश्रुः (5)

¹⁰ एता ते अग्र उच्यन्ति वेधो (1), जुष्टानि सन्तु मनसे हृदे च (2)

ज्ञकेम रायः सुधुरो यमं (3), ते अधि श्रवो (4), देवभक्तं दधानाः (5)

Section X: Sūkta-s (1.74-1.93)

Riṣhi: Gotamaḥ Rāhūgaṇaḥ

Sūkta

Hymn title

Agni

- 1.74 Traversing the Path of Yajña (9)
- 1.75 Who are you and Where do you Abide? (5)
- 1.76 What Approach Attracts You (5)
- 1.77 How Shall We Give to Agni (5)
- 1.78 Slayer of Darkness in Totality (5)
- 1.79 Agni Establishes the Vast Knowledge in Us (12)

Indra

- 1.80 Self-Empire of Indra (16)
- 1.81 Indra Grants Felicities Appropriately (9)
- 1.82 Yoke your Steeds and Come to Us (6)
- 1.83 Help of the Divine Powers (6)
- 1.84 Home of Delight and Indra's Gifts (20)
- 1.85 Their Light and Might (12)
- 1.86 Lauds, Light and Work (10)
- 1.87 Help to Earth (6)
- 1.88 Mantra Formation (6)

Vishvedevāḥ

- 1.89 Gods Shower Knowledge and Welfare on All (10)
- 1.90 The Paths of Bliss (9)

Soma

- 1.91 Soma Leads us to Bliss (23)

Uṣha and Ashvins

- 1.92 The Dawns and the Highest Experience (18)

Agni and Soma

- 1.93 Soul Brings Down Bliss (Soma) (12)x

Riṣhi Gotama has contributed the greatest number of hymns to the first Aṣṭaka. This honour is due to Kutsa also. Gotama brings out certain important aspects of several deities including Soma. The mantra (1.78.5) clearly states that Gotama, son of Rahūgaṇa, uttered the mantra that has been revealed to him. Similarly Riṣhi Parāshara declares in (1.67.2) that the mantra was fashioned in the heart. (1.80.9) states that the inspiration for the mantra came from Indra himself.

Riṣhi Gotama poses several interesting questions such as, 'who is Agni?', 'where does he abide?', 'How shall one give to Agni?', etc. If Agni was a mere fire, these questions are pointless. The phrase *vṛtrahantamam* literally, 'most-killer of Vṛtra', is meaningless unless we regard Vṛtra as a psychological power. Recall that in Sanskrit '*tara*' and '*tama*' indicate 'more' and 'most'.

The nine hymns to Indra (1.80 through 1.88) reveal several interesting features. The hymn (1.80) declares the Self-Empire (*svārājya*) of Indra. Riṣhi feels that Indra literally comes to him along with his steeds. Obviously Indra does not have a human form. But his presence is obvious to the inner faculties of Riṣhi. There is repeated mention in the mantra-s of the harmony between Light, Might and Delight, to be established in human beings.

Several mantra-s in the hymns (1.89) and (1.90) are frequently cited and some of them are in the Upanishads. The first mantra in (1.89) declares that the Riṣhi welcomes all knowledge from all sources as long as it aims at the welfare of all. (1.90) indicates many paths to the bliss. It contains the famous mantra-s associated with the doctrine of delight detailed in several Upanishads also. See the introduction to Section XII for the Madhu Vidya. See also the booklet "How to manifest Bliss" which deals with this mantra-s.

The hymns 1.91 and 1.93 reveal certain secret features of Soma, the deity of Delight. (1.93.6) states that it is the soul symbolised by the falcon (*shyena*) which brings down the Soma or bliss to us.

The hymn (1.92) reveals the powers of the Goddess Uṣha, the spiritual Dawn. It clearly states that she manifests herself in the inner places of knowledge or worship (*vidatha*). (1.92.8) prays for the grant of

inspiration which renders all activity perfect (*sudamsasā shravasā*). She activates all living creatures.

1.74: Traversing the Path of Yajña

Seer: Gotamaḥ Rahūgaṇaḥ

[Gotama is the seer of 1.74 - 1.79.]

1: Agni Hears Our Mantra though Afar

2: Agni Guards the Yajña

3: Conqueror of Treasures

4: Envoy in the Home

5: One with Happy Yajña

6: Brings the Gods Here

7: Agni's Silent Action

8: The Progress of the Giver

9: Luminous, Heroic and Vast

Metre: Gāyatrī

1.74.1: Agni Hears Our Mantra though Afar

May we utter the Word (mantra) to Agni (2).

Traversing gracefully the path of yajña (1),

He hears us, though he is far away (*āre*) (3).¹

Details: Even though we are far, our prayers are heard by Agni, who always showers his grace on his devotees.

upa prayanta: starting the journey called as yajña and completing it without a break.

1.74.2: Agni Guards the Yajña

When there is an assembly of men (3),

who are malevolent (1),

Agni, the ancient God, guards the home of the giver (2,4).²

¹ उपप्रयन्तो अ॒ध्व॒रं (1), मन्त्रं॑ वो॒चेमा॒ग्रये॑ (2), आ॒रे अ॒स्मे च॑ शु॒ण्व॒ते (3)

² यः स्त्रीहि॑तीषु (1), पू॒र्व्यः (2), सँज॑मा॒नासु॑ कृ॒ष्टिषु॑ (3),

अ॒रक्ष॑द् दा॒शुषे॑ ग॒यम् (4)

Details: The malevolent are the demonic forces intending to destroy the inner yajña. Agni guards the bodies of the seeker, both physical and subtle, referred to here as home.

gayam: home; the path of the yajña of the seeker.

1.74.3: Conqueror of Treasures

May men praise (1),

Agni, destroyer of Vṛtra-s, who is manifested (in the heart) (2).

He is the conqueror of the treasure in the battles (3).³

Details: Agni is generated in the heart by the churning of the askesis, *tapas*. Agni recovers the treasure from the Vṛtra-s.

ut ajani: manifested in the heart.

1.74.4: Envoy in the Home

You dwell as the envoy in his home (1),

whose offerings you convey for the advent of Gods (2).

You fulfill his yajña-journey (3).⁴

Details: Home is the subtle body of the seeker. Note that Agni does the yajña on behalf of the seeker.

1.74.5: One with Happy Yajña

People speak appreciatively of the happy yajña done by a person (3), who makes happy offerings, O Angiras (1),

and (who calls) with happy divinities, O son of strength (2).⁵

³ उ॒त ब्रु॒वन्तु ज॒न्तव॒ (1), उ॒त् अ॒ग्निः वृ॒त्र॒हा अ॒जनि॒ (2), ध॒न॒ज॒यो रणै॒रणे॒ (3)

⁴ य॒स्य दू॒तो अ॒सि क्ष॒ये (1), वे॒षि ह॒व्यानि॒ वी॒तये॒ (2),

द॒स्मत् कृ॒णोषि॒ अ॒ध्व॒रम् (3)

⁵ त॒मि॒त् सु॒ह॒व्यम् अ॒ङ्गिरः॒ (1), सु॒दे॒वं स॒हसो॒ य॒हो (2), ज॒ना आ॒हुः सु॒ब॒र्हिष॒म् (3),

1.74.6: Brings the Gods Here

Bring here, near us, those Gods (1), for hearing our chant (2).
Convey our offerings for their advent, O shining one (3).⁶

1.74.7: Agni's Silent Action

The sound of the horses of your moving car is not heard (1),
when you go as an envoy, O Agni (2).⁷

Details: Because of the swiftness of Agni's chariot, the sound of the motion is not heard. *upabdiḥ*: sound; *yoḥ*: moving;

1.74.8: The Progress of the Giver

O Agni, he (seeker) who offers to you (3),
is well-guarded, opulent and fearless (1).
He progresses forward and is unlike before (2,4).⁸

Details: Whatever may be the background a person, he who offers himself entirely to Agni becomes fearless and begins his forward journey to the higher stations. *abhi + pra + asthāt*: goes forward.

1.74.9: Luminous, Heroic and Vast

O Agni, you give the luminous, heroic and vast (riches) (1),
to him who gives the offerings to the Gods, O God (2).⁹

Details: Agni unveils the supreme Light on the giver. Here is the explicit mention that equates riches with Light. The three adjectives of wealth, luminous, heroic and vast or ample, are significant. The best offering is offering what is most dear to the offerer, his ownself.

⁶ आ च वहसि तान् इह देवान् (1), उप प्रशस्तये (2), हव्या सुश्रन्द्र वीतये (3)

⁷ न योः उपब्धिः अश्व्यः शुण्वे रथस्य कच्चन (1), यदग्रे यासि दृत्यम् (2)

⁸ त्वोतौ वाजी अहयो (1), अभि पूर्वस्मात् अपरः (2), प्र दाश्वान् अग्रे (3),
अस्थात् (4)

⁹ उत युमत् सुवीर्यं बृहत् अग्रे विवाससि (1), देवेभ्यो देव दाशुषे (2)

Hymn 1.75: Who are You and Where do You Abide?

- 1: Accept Our Hymn
- 2: Rik Pleasing to You
- 3: Who are You?
- 4: Kinsman of Mankind
- 5: The Home of Agni

Metre: Gāyatrī

1.75.1: Accept Our Hymn

Accept our wide-extended hymnal utterance (1),
which pleases the Gods, O Agni (2),
and which are cast in your mouth as offerings (3).¹

Details: Agni pleases the Gods with the offerings held in the mouth,
which is a metaphor for the instrument of acceptance.

devāpsaraḥ-tamam: *psara* means food (occurs also in 1.41.7); literally
the phrase means 'excellent food pleasing to the Gods'. Laud invokes
the Gods; by the laud the Gods increase. That is why hymns are said
to be the food which pleases them. *pratha*: extended

1.75.2: Rik Pleasing to You

To you, O Agni, most Aṅgīrasa (1), and Supreme ordainer (2),
may we utter this enjoyable and pleasing chant (3).²

Details: The earlier rik speaks of the utterance as acceptable to Agni.
Here is mentioned its special nature. Note the use of the word
Aṅgīrasa with *tama* indicates that it is used in its esoteric sense.

¹ जुषस्व सप्रथस्तमं वचो (1), देवप्सरः-तमम् (2), हव्या जुह्वान आसनि (3)

² अथा ते अङ्गिरस्तम (1), अग्रे वेधः-तम (2), प्रियम् वोचेम ब्रह्म सानसि (3)

1.75.3: Who are You?

Who among the people, O Agni, is your relative (1)?

Who is worthy to sacrifice to you (2)?

Who are you? Where do you abide (3)?³

Details: There are four questions which bring out the spiritual nature of Agni. To be related to Agni is not easy; all are not capable of sacrificing to Agni. The form of Agni is difficult to be seen by the physical eye, and it is not possible for the extrovert to know where he dwells. The attempt of ritualists to define the home of Agni as the physical altar in the physical house of seeker or yajamāna is a fruitless answer to these questions.

1.75.4: Kinsman of Mankind

O Agni, you are the relative of mankind (1);

you are their beloved friend (2).

O adorable one, you are a friend to the friendly (3).⁴

1.75.5: The Home of Agni

Worship for us Mitra and Varuṇa (1);

worship the Gods, O Agni (2).

Worship your own home of truth, the vast (3).⁵

Details: The Rik clearly states that the home of Agni is the high station of 'the Truth, the Vast.' This station is named *vijnāna* or *mahas* in the Taittirīya Upaniṣhad (1.5.1-1.5.3, 1.6.2) and Chhāndogya

³ कः तै जा॒मिः जना॑ना॒म् अ॒ग्ने (1), को दा॒शु-अ॒ध्वरः (2),

को ह॒ कस्मि॑न् अ॒सि श्रि॒तः (3)

⁴ त्वं जा॒मिः जना॑ना॒म् अ॒ग्ने (1), मि॒त्रो अ॒सि प्रि॒यः (2),

सखा॒ सखि॑भ्य॒ ईड्यः॑ (3)

⁵ यजा॑ नो मि॒त्रावरु॑णा (1), यजा॑ दे॒वान् क॒तं बृ॒हत् (2),

अ॒ग्ने यक्षि॑ स्वं द॒मम् (3)

U. (3.13.5). It is described as 'the Right, the Truth, the Vast', *ṛtam satyam bṛhat*, in the *Bhūmi Sūkta* of the Atharva Veda (12.1.1).*

ṛtam and *bṛhat* together occur in RV (4.3.8), (8.25.4), (9.66.24), (9.107.15), (9.108.8) among others; *ṛtam* and *satyam* in (9.113.12.4); *satyam* and *bṛhat* in (9.113.5).

The meaning of vast has been clarified in the first hymn RV (1.1).

Hymn 1.76: What Approach Attracts You?

1: How to Turn your Mind towards Us?

2: Worship the Gods for Us

3: We Offer Hospitality

4: Awaken Us to the Riches

5: Agni Worships the Gods

Metre: Triṣṭup

1.76.1: How to Turn your Mind towards Us?

What approach would draw your mind towards us (1)?

What praise would be exceedingly pleasing, O Agni (2)?

Who by yajna-s has gained your discernment (3)?

With what thought shall we bring offerings to you (4)?¹

Details: Four questions are addressed by the seeker so that he may shape his spiritual practices based on the answers. For instance, the last line implies, 'direct my thought so that the offerings made in that mode are beneficial'. Recall also (1.75.3). *pari āpa*: gained; *dakṣham*: strength with discernment;

* A complete translation is in 'Wisdom of Atharva Veda' (SAKSI)

¹ का त॒ उपैति॑: मन॒सो वरा॑य॒ भुवत् (1), अग्ने॒ शन्त॑मा॒ का म॑नी॒षा (2),
को वा॒ यज्ञैः परि॒ दक्षं॑ त आप॒ (3), केन॑ वा ते॒ मन॑सा दाशेम (4)

1.76.2: Worship the Gods for Us

O Agni, come here and be seated as the summoner (1).
Unassailable, be our complete leader (2).
Worship the great gods in a happy right-mindedness (4),
who guard the all-pervading Heaven and Earth (3).²

1.76.3: We Offer Hospitality

O Agni, scorch out all the demons completely (1);
guard all our yajña-s from affliction (2).
Bring here Indra, the lord of Soma, with his steeds (3);
we offer hospitality to the bounteous giver (4).³

1.76.4: Awaken Us to the Riches

With beneficial hymns (1),
I invoke the courier of the offerings placed in your mouth (2).
Be seated here along with the Gods (3), O master of sacrifice (5).
Fulfil the invocation and purificatory tasks (4).
Awaken us to the riches, which you generate and control (6).⁴

Details: RV declares in many places that Agni himself chants the mantra-s. Offering is also the chant which comes out of his mouth. Hence, offering is said to be placed in the mouth.

For the ritualists, the mouth of Agni is the flame and the offerings are ghee, etc.

prajā: it refers to the benefits accruing with continuity and succession such as the strength associated with luminosity. The ritualists translate it as children.

² एहि अ॒ग्न इ॒ह हो॒ता नि॒षी॒द (1), अ॒द॒व्यः सु॒ पुर॑ण्ता भ॒वा नः (2),

अ॒व॒तां त्वा॒ रोद॑सी वि॒श्वमि॒न्वे (3), य॒जा म॒हे सौ॑म॒न॒साय॑ दे॒वान् (4)

³ प्र सु॒ वि॒श्वान् र॒क्षसो॑ ध॒क्षि अ॒ग्ने (1), भ॒वा य॒ज्ञाना॑म् अ॒भि॒शस्ति॑पा॒वा (2),

अथ आ॒व॒ह सोम॑प॒तिं ह॒रि॒भ्याम् (3), आ॒ति॒थ्यम् अ॒स्मै च॒कृ॒मा सु॒दा॒त्रे (4)

⁴ प्र॒जाव॑ता व॒च॒सा (1), व॒हिः आ॒सा आ॒च हु॒वे (2), नि च॑ स॒त्सि इ॒ह दे॒वैः (3),

वे॒षि हो॒त्रमु॒त पो॒त्रं (4), य॒जत्र॑ (5), बो॒धि प्र॑यन्तः ज॒नितः॑ व॒सूना॑म् (6)

1.76.5: Agni Worships the Gods

You, a Seer with Seers, did worship the Gods (2),
with the offerings of the illumined Manu (1).
Even so, you, *hotar* and the embodiment of Truth (3),
worship today with your delightful flame-tongue, O Agni (4).⁵

Details: Manu is the first human endowed with mind. Agni recites or worships with his flame-tongue the Gods, with the offerings of Manu on behalf of whole mankind.

Hymn 1.77: Agni, the Illumined Will

- 1: The Word for Agni?
- 2: Agni Manifests the Gods in Man
- 3: He is the Power of Will
- 4: Impel Our Thoughts
- 5: Nourishes Luminous Strength

Metre: *Trīṣṭup*

(There is an extensive commentary on this Sūkta due to SA in SV.)

1.77.1: The Word for Agni?

How shall we make our due offerings to Agni (1)?
What Word accepted by the Gods is chanted to the luminous one (2)?
Who is the immortal among the mortals (3),
the possessor of Truth, summoning priest (4),
superb sacrificer and who fashions the Gods (in man) (5)?¹

Details: "How must we give to Agni asks the Rīṣi. The word for sacrificial giving, *dāshema*, literally means distribution. It has a

⁵ यथा विप्रस्य मनुषो हविर्भिः (1), देवान् अयंजः कविभिः कविः सन् (2),
एवा होतः सत्यतर त्वम् (3), अद्य अग्रे मन्द्रया जुहा यजस्व (4)

¹ कथा दाशेम अग्रये (1), कास्मै देवजुष्ट उच्यते भामिने गीः (2),
यो मर्त्येषु अमृतं (3), ऋतावा होता (4), यजिष्ठ इत् कृणोति देवान् (5)

covert connection with *das* in the sense of discernment. The yajña is essentially an arrangement, a distribution of the human activities and enjoyments, among the different cosmic powers to whose province they, by rights, belong. Therefore the hymns repeatedly speak of the portion of the Gods. It is the problem of right arrangement and distribution of his works that presents itself to the sacrificer. The solution depends on the right illuminative Word." [SA, SV, p.267].

1.77.2: Agni Manifests the Gods in Man

He is full peace, full of the truth (2).
He is the hotar priest in the pilgrim yajna (1,3),
Him, Agni, you form with your obeisance (4).
When Agni manifests the Gods for the mortal (5),
he knows them and worships them by the mind (6).²

Details: This mantra is addressed to himself or to a fellow aspirant. At first, the Rishi brings about the manifestation of Agni within himself by surrender. The immortal Agni, manifesting in the mortal seeker, personally carries out the yajña and assists in the manifestation of the Gods in the consciousness of the seeker.

veḥ: to manifest;

1.77.3: He is the Power of Will

For he is the will, the strength and the achiever of perfection (1).
Like Mitra, he is the charioteer of the wonderful (supreme) (2).
Desiring the gods, the striving Aryan people sing hymns (4,6),
to the fulfiller who is first in the yajña (3,5).³

² यो अ॒ध्व॒रेषु (1), श॒न्त॒म ऋ॒तावा॒ (2), हो॒ता (3), त॒मू न॒मो॒भिः आ कृ॒णुध्व॒म् (4),
अ॒ग्निर्य॒द् वेः म॒र्ताय॒ दे॒वान् (5), स॒ च॒ बो॒धाति॒ मन॒सा य॒जाति॒ (6)

³ स॒ हि क्र॒तुः स॒ म॒र्यः स॒ सा॒धुः (1), मि॒त्रो न॒ भूत् अ॒द्भु॒तस्य॒ र॒थीः (2),
तं मे॒धेषु॒ प्रथ॒मं (3), दै॒व॒यन्ती॒ विश॒ उ॒प॒ ब्रु॒वते॒ (4), द॒स्मम् (5), आ॒रीः (6)

Details: The mortals sing hymns to the Lord Agni first because he is the inveterate toiler on behalf of man/woman. All the activities of the Gods become fruitful through Agni's mouth. This is a part of the answer to the question in (1.77.1).

ārīḥ: the striving people or nobility; *ārya*: one who is noble; in the Veda it does not refer to a race; RV (9.63.5) states, "make all in the universe noble, (*ārya*)". Note that *ārīḥ* occurs in (1.96.3) with different accents. See (1.96.3) for the meaning.

sādhū: achiever of perfection; *dasma*: fulfiller, one who works or oversees the performance of actions. Here it refers to Agni.

adbhuta: wonderful, Supreme. This adjective is used exclusively for Agni as discussed in [KS, CW, Vol. 1,4.].

1.77.4: Impel Our Thoughts

May Agni, most strong among the strong (1),
one who eats those (forces) who hurt the yajña (2),
manifest by his words and their understanding (3).
May the masters of riches (Gods) in their extension (4),
and having luminous strength (5),
impel our thoughts, urged by their plenitude (6).⁴

[*avasā*: by his help and practice;
vetu: to manifest;]

⁴ स नो नृणां नृत्तमो (1), रिशादा (2), अग्निः गिरो अवसा वेतु धीतिम् (3),
तनां च ये मघवानः (4), शर्विष्ठा (5), वाजप्रसूता इषयन्त मन्म (6)

1.77.5: Nourishes Luminous Strength

Thus Agni, possessor of truth (1,3),
the one who knows all things born (5),
is praised in hymns by the illumined Gotama-s (2,4).
He nourishes them with luminous strength and plenitude (6).
Knowing all (8),
the seeker shall attain harmony and increase further (7).⁵

Details: *gotamebhiḥ*: In the external sense, it is the family of the Rīṣhi, Gotama Rāhūgaṇa. But in the covert sense, it means masters of light. Sri Aurobindo elegantly translates *gotamebhiḥ ṛtāva* as 'possessed of Truth among the masters of light'. Similarly he translates *viprebhiḥ jātaveda* as 'knower of all things born among the illumined'.

dyumnam: luminous strength, the strength that can manifest itself at the appropriate level in each circumstance. *joṣham*: harmony, *pīpayat*: nourishes; *puṣṭi*: increase of divine powers (in him).

Hymn 1.78: Slayer of Darkness in Totality

- 1: Offerings of Luminous Strength
- 2: Approaches with Hymns
- 3: Great Giver of Plenitudes
- 4: Slayer of Darkness in Totality
- 5: Song of Gotama-s

Metre: Gāyatrī

⁵ एव अग्निः (1), गोतमेभिः (2), ऋतावा (3), विप्रैभिः अस्तोष्ट (4), जातवैदाः (5),
स एषु द्युम्नं पीपयत् स वाजं (6), स पुष्टिं याति जोषम् आ (7), चिकित्वान् (8)

1.78.1: Offerings of Luminous Strength

Facing you, Gotama-s exalt with hymns (1),

you are the Seer of all (2);

You have the knowledge of all things born (3).

We bow down to you with (offerings of) luminous strength (4).¹

Details: The luminous strength is bestowed by the grace of Agni. It is nourished by him and finally offered to Agni. The offerings are mentioned in RV (1.77.1).

1.78.2: Approaches with Hymns

Gotama approaches you with hymns, eager for divine wealth (1).

We bow down to you with (offerings of) luminous strength (2).²

1.78.3: Great Giver of Plenitudes

Superlative donor of plenitude (1),

we invoke you like Aṅgīrasa-s (2).

We bow down to you with (offerings of) luminous strength (3).³

1.78.4: Slayer of Darkness in Totality

O Complete slayer of the darkness (Vṛtra) (1),

you throw down our foes (2).

We bow down to you with (offerings of) luminous strength (3).⁴

Details: Here the suffix *tama*, most, attached to Vṛtra, confirms the psychological sense of Vṛtra as darkness. Otherwise the phrase, 'most slayer' is not explainable. The foes are the *dasyu*-s, followers of Vṛtra.

¹ अ॒भि त्वा॒ गोत॑मा गि॒रा (1), जा॒तवे॑दो (2), वि॒चर्ष॑णे (3),

द्यु॒मैर॒भि प्र॑णो॒नुमः॑ (4)

² तमु॑ त्वा गोत॑मो गि॒रा रा॒यस्का॑मो दु॒वस्य॑ति (1), द्यु॒मैर॒भि प्र॑णो॒नुमः॑ (2)

³ तमु॑ त्वा वा॒जसा॑त॒मम् (1), अ॒ङ्गिर॑स्व॒त् ह॒वाम॑हे (2), द्यु॒मैर॒भि प्र॑णो॒नुमः॑ (3)

⁴ तमु॑ त्वा वृ॒त्रह॑न्त॒मं (1), यो द॑स्यून् अ॒वधू॑नुषे (2), द्यु॒मैर॒भि प्र॑णो॒नुमः॑ (3)

1.78.5: Song of Gotama-s

O Agni, we, Gotama-s, sons of Rāhūgaṇa (1),
have sung sweet hymns (2).

We bow down to you with (offerings of) luminous strength (3).⁵

Details: This verse states clearly that the hymns were uttered by sons of Rāhūgaṇa. But Mīmāṃsaka-s, the upholders of strict ritualism, claim that Rāhūgaṇa in this verse does not refer to a human being at all and use their debating skills to support their position. According to them, every Word of the Veda-s is eternal and hence the name of a mortal cannot occur in it. They regard Rāhūgaṇa as a collection of deities interpreting the word *gaṇa* as host.

1.79: Establish the Vast Knowledge in Us

- 1: Threefold Movement of Agni
- 2: Blissful Currents of Light
- 3: Join the Being of the Seeker to the Luminous Lid
- 4: Establish in Us the Vast Inspired Knowledge
- 5: Agni, the Abode of All
- 6: Burn the Demons
- 7: Acquire the Gāyatrī Mantra
- 8: Invincible Wealth
- 9: Nourish Our Entire Life
- 10: Present Pure Hymns
- 11: Increase Us
- 12: One Who Sees Clearly Everyone

Metre: 1-3, Triṣṭup; 4-6, Uṣṇik; 7-12, Gāyatrī

The first three mantra-s give a graphic picture of the work of Agni in the spiritual sense. Recall that Agni is the Divine Will in man. By the spiritual practices of the seeker or yajamāna, Agni ascends to Heaven and descends back to the Earth via the midregion, showering

⁵ अवोचाम॑ र॒हू॒गणा॑ अ॒ग्र॒ये (1), मधु॑म॒द् वचः॑ (2), यु॒मैर॒भि प्र॒णो॑नुमः (3)

the yajamāna with the lustre acquired from Heaven and the power of Gods.

I also quote from the commentary of S and also give the translations of Griffith that are based on naturalistic interpretations. One can clearly see their inconsistencies. RV appears vague and inconsistent when we refuse to recognize its underlying symbolism. But when the symbolism is taken into account, the luminous spiritual experiences of the Rishi-s become transparent.

1.79.1: Threefold Movement of Agni

Golden-haired in the extension of the midregion (Heaven) (1),
Agni is shaking the (demon) Ahi (2).
He is swift-moving like the wind (3).
He makes persons perceptive of Dawn, bright-lusted (4).
(She is also) celebrated, active and a follower of Truth (5).¹

Details: This rik describes the threefold movement of Agni in the Heaven of pure Mind (the region which is called the extension of midworld), in the midregion of prāṇa or life-force and in the physical waking state, Earth.

When Agni awakes as the Will in the mortal, he flames upwards and his radiance touches the third world of pure Mind, the Heaven. It acquires the hue of this plane, the golden colour, and he shines with the lustre of Truth, described as golden-haired (line 1). He comes down flaming into the midregion where the Life force predominates. He shakes the serpent Ahi in a swift action with the power of Light and strength (line 2). Next he comes down into the Earth and awakens the man involved only in outer activities to the approaches of the Dawn of higher consciousness (lines 3 and 5). The lines 4 and 6 gives several epithets for Uṣha, the deity of the Dawn of Divine Consciousness in man.

¹ हिरण्यकेशो रजसो विसारे (1), अहिः धुनिः (2), वात इव ध्रुजीमान् (3),
शुचिभ्राजा उषसो नवेदा (4), यशस्वतीः अपस्युवो न सत्याः (5)

As a comparison, I will give Griffith's translation:⁺

'He in mid-air's expanse hath golden tresses, A raging serpent like the rushing tempest, Purely refulgent, knowing well the morning; Like honourable dames, true, active workers.'

In a note he gives a vague explanation of the phrase 'knowing well the morning' based on the idea of *gārhapatya* fire in the rituals. The coherence of the translation has to be searched for.

naveda: perceptive; It occurs in (1.34.1) where (KS, CW, Vol. 5) assigns to it the same meaning. S gives different meanings to it in different places.

Let us consider the commentary of S with the phrases, 'Ahi kills the raging clouds', 'the lightning Agni with his bright lustres causes the expanse of water to be freed from clouds'. He translates *naveda*, one of the adjectives for the Goddess Uṣha, as, 'not knowing or ignorant', adding that Agni knows how to draw the water from the clouds, whereas Uṣha does not! If the poet, Gotama Rāhūgaṇa, wanted to draw attention to Uṣhā's drawbacks, he would not have coupled this phrase with *yashasvatī*, famous or celebrated or *satyaḥ*, the True One. However, S says *yashasvatī*, the epithet for Uṣha, means an honourable lady who knows how to cook and do other household activities, but is otherwise ignorant. Even Swami Dayananda gives a similar translation.⁺

rajaso visāre: *visāre* has a meaning of extension in Monier-Williams dictionary. The phrase means the extension of the midregion, which is Heaven. The other translators simply translate the phrase as 'midregion'.

⁺ Griffith R. T. H. (tr.), 'Hymns of Rig Veda', (1873).

⁺ Dayananda Sarasvati, Swami, 'Introduction to Rig Vedic Commentary', Paramanand (translator), Mehrchand Lachmandas, New Delhi, 1991

1.79.2: Blissful Currents of Light

Your flaming rays gather strength with their speed (1).

The dark showerer (Indra) thunders (2).

As the work progresses, the streams of light (consciousness) (3),
water currents, come down drop by drop (5),

as though blissfully smiling (4),

with the flashes of thunder in the inner sky (6).²

Details: Again this mantra, if viewed from a naturalistic point of view, would convey very little sense; however, the rik has a deep spiritual meaning. The keywords here are *āgāt*, comes, and *smayamānābhiḥ*, smiling. We have to understand who comes and what is smiling.

This mantra describes the passage of Agni as he descends from the Heaven to the midrègion, as mentioned in the earlier verse. The midregion is the station of *prāṇa*, the life-force. As Agni gathers force with speed (*evaiḥ*), Indra, the dark showerer, using his thunder (*nonāva*) (line 2) signals the approaching shower of the Waters; the streams of Consciousness and Light come in a drizzle, drop by drop in the field of the physical body of man (lines 3,5), accompanied by lightning-like (smiling) (line 4) flashes of pure and wholesome Light and Power. Then these droplets of Light turn into a regular shower amidst the roaring clouds (line 6).

abhrā: inner sky; usual meaning is cloud; *mihaḥ*: water, drop.

Griffith's translation:

'Your well-winged flashes strengthen in their manner, when the black Bull hath bellowed around us; with drops that bless and seem to smile he cometh; the waters fall and the clouds utter their thunder.' The connection between the several phrases is to be searched!

² आ ते सुपर्णा अमिनन्तन् एवैः (1), कृष्णो नौनाव वृषभो (2), यदीदम्

शिवाभिः (3), न स्मर्यमानाभिः (4), आगात् पतन्ति मिहः (5), स्तनयन्ति अ॒भ्रा (6)

1.79.3: Join The Being of the Seeker to the Luminous Lid

Agni nourishes (the seeker) with the essence of Truth (1),
and leads by the straight path of Truth (2).
Then Aryamā, Mitra and Varuṇa, the all-pervading (3),
join (the seeker) to the lid protective cover (5),
to the source at the top (5).³

Details: After inciting the shower of Light and Force on the plane of *prāṇa*, the flaming Agni nourishes the seeker or yajamāna with the sap of Truth and leads him along the straight path of Truth (first half). Thereafter the Gods, Aryamā, Mitra and Varuṇa, born of Truth-Light and led by Agni join the being of yajamāna to the luminous lid that acts as a protective cover (line 4) to the source of the shower of the Truth-powers (line 5).

Griffith's translation:

'When he comes streaming with the milk of worship, conducting by direct paths of order, Aryamān, Mitra, Varuṇa, Parijman fill the hide full where lies the nether press-stone.' Its incoherence is conspicuous.

The naturalistic translation of S is also inconsistent as he tends to assign multiple meanings for each word. ———
tvacham: lid, protective cover;

1.79.4: Establish in Us the Vast Inspired Knowledge

O Agni, you are the lord of luminous wealth (1),
and the son of strength (2);
establish in us, the vast inspiration (3,5),
O one who knows all things born (4).⁴

³ यदीम् ऋतस्य पर्यसा पियानो (1), नयन् ऋतस्य पथिभी रजिष्ठैः (2),
अर्यमा मित्रो वरुणः परिज्मा (3), त्वचं पृञ्चन्ति (4), उपरस्य योनौ (5)

⁴ अग्ने वाजस्य गोमंत ईशानः (1), सहस्रो यहो (2),
अस्मे धेहि (3), जातवेदो (4), महि श्रवः (5)

1.79.5: Agni, the Abode of All

He, the flaming Agni, the abode of all things, seer (1),
is to be praised by our hymns (2).
O Many-mouthed one, illumine us (4),
so that the wealth is ours (3).⁵

Details: Agni is called as many-mouthed, (*puru-aṇika*), since he chants from the mouths of all the chanters.

1.79.6: Burn the Demons

O Agni, king, you yourself, during night day and dawn (1,2),
burn the fighting rakṣhasa-s (4),
O Sharp-visaged one (3).⁶

Details: Agni is said to have a sharp visage since he causes fear in the foes by his mere face. Burning of human foes is never mentioned in Indian tradition. Clearly the foes are non-human *rakṣhasa-s*.

1.79.7: Acquire the Gāyatrī Mantra

Increasing us with your nourishing powers (1),
make us acquire the Gāyatrī rhythm, O Agni (2).
You are praiseworthy in all acts of intelligence (3).⁷

Details: In the Indian tradition, the untoward consequences of premature acquirement of spiritual knowledge are well-known. The human body not properly prepared to receive the knowledge is called *atapta tanu* in RV (9.83.1). Agni is requested to nourish us in all the ways, physically, vitally, mentally, etc., so that we can obtain the Gāyatrī mantra and sustain the associated manifestation of powers.

⁵ स इ॒धानो वसुः॑ क॒विः अ॒ग्निः (1), ई॒ळेन्यो॑ गिरा (2),

रे॒वत् अ॒स्मभ्यं॑ (3), पुर-अ॒णीक दी॒दिहि॑ (4)

⁶ क्ष॒पो र॑ज॒न्नुत॑ त्मना॒ग्रे (1), वस्तोः॑ उ॒त उ॒षसः॑ (2),

स ति॒ग्मज॑म्भ (3), र॒क्षसो॑ द॒ह प्र॒ति (4)

⁷ अवा॑ नो अ॒ग्र ऊ॒तिभिः॑ (1), गा॒य॒त्रस्य॑ प्र॒भर्म॑णि (2), वि॒श्वा॒सु धी॒षु व॑न्द्य (3)

gāyatri: The various metres (*chhanda*) represent the various cosmic rhythms. Each rhythm like Gāyatri represents the harmonization of forces behind a group of actions. Some believe that *gāyatrī* here represents the mantra in RV (3.62.10).

1.79.8: Invincible Wealth

O Agni, bring us wealth, that is adorable (1,3),
instantly effective against obstacles (2),
and invincible in all our battles (4).⁸

Details: Note the three adjectives for wealth implying that the wealth is not physical like gold or cows.

1.79.9: Nourish Our Entire Life

O Agni, establish the felicities with perfect consciousness in us (1),
for nourishing our life (including its span) (2).

Establish us in happiness throughout our lives (3).⁹

Details: The riches *rayim*, are divine since they nourish us all our life.

1.79.10: Present Pure Hymns

To the sharp and flaming Agni (2),
bring forward the pure (*pūtah*) hymns of praise, O Gotama (1,3).
The lauds are for the seekers of bliss (4).¹⁰

Details: The Rishi Gotama addresses his own inner self.

⁸ आ नौ अग्ने रयिं भर (1), सत्रासाहं (2), वरैण्यम् (3),

विश्वासु पुत्सु दुष्टरम् (4)

⁹ आ नौ अग्ने सुचेतुना रयिं (1), विश्वायु पोषसम् (2), माडीकं धेहि जीवसे (3)

¹⁰ प्र पूताः (1), तिग्म-शौचिषे (2), वाचो गोतमाग्रये भरस्व (3), सुमयुः गिरः (4)

1.79.11: Increase Us

He who, staying near or far, assails us may he perish, O Agni (1,2).
Do you increase your powers in us (3).¹¹

1.79.12: One Who Sees Clearly Everyone

The thousand-eyed Agni watching everyone clearly (1),
drives away the demon-foes (2).

Praiseworthy, he, the summoning priest, praises the Gods (3).¹²

Details: Moved by the surrender of the seeker, Agni himself lauds the Gods on behalf of the sacrificer.

Hymn 1.80: Self-empire of Indra

- 1: Expelled Ahi from the Earth
- 2: Soma Brought by the Falcon (Soul)
- 3: Overcome the Foes
- 4: Waters Make the Living Blessed
- 5: Impels the Waters to Flow
- 6: A Path Upwards for His Friends
- 7: The Deceitful Beast
- 8: Vajra-s Along the Rivers
- 9: The Mantra Arisen from Indra
- 10: He Slew the Force by Force
- 11: Earth and Heaven Tremble
- 12: Vajra Rushed at Vṛtra
- 13: Your Puissance
- 14: All in Motion and Rest
- 15: Our Thought Cannot Follow Him

¹¹ यो नो अग्रे अभिदासति अन्ति दूरे (1), पदीष्ट सः (2),

अस्माकमिद् बुधे भव (3)

¹² सहस्राक्षो विचर्षणिः अग्नी (1), रक्षांसि सेधति (2),

होता गृणीत उक्थ्यः (3)

16: Thought Shaped by Atharvan and Manu

Metre: Paṅkti

[The word *Vajrin*, one with *Vajra*, refers to *Indra* and is translated here as the thunderer, one who causes the thunder, the force of light and sound in the occult sense.]

1.80.1: Expelled Ahi from The Earth

Rightly in the presence of the intoxicating *Soma* (1),
the *mantra* has made you to increase (your power in us) (2).
O most mighty Thunderer (*Indra*), by your might (3),
you have expelled the serpent *Ahi* from the Earth (4),
singing the *rik* in the law of self-empire (5).¹

Details: The power of the Delight and the power of *mantra* make the *Indra*-power grow in us.

1.80.2: Soma Brought by the Falcon (Soul)

You became rapturous with the (drink of) pressed out *Soma* (1,3,5),
intoxicating, showering, brought by the falcon (2,4).
Invigorated, you removed *Vṛtra* out of the waters, O thunderer (6),
singing the *rik* in the law of self-empire (7).²

Details: *shyena*: the falcon, the mantric utterance arising from the soul of the human aspirant and soaring upward. The power of the Word brings down *Soma* from Heaven (the plane of the highest Consciousness). There is no need to introduce the purāṇik myth of the divine bird, *Garuḍa*, bringing down the nectar.

adbhyaḥ: denotes the midregion, plane of *Prāṇa*, holding the potential of Light, Power, etc. *vṛshā*: showering (its essence)

¹ इत्था हि सोम॑ इन्मदे॑ (1), ब्र॒ह्मा च॒कार॑ वर्ध॑नम् (2), शर्वि॑ष्ठ वज्रि॒न् ओज॑सा (3),
पृथि॑व्या निः शंशा॑ अहि॒म् (4), अर्च॑न् अनु॒ स्वरा॑ज्यम् (5)

² स त्वा॑म् अदत् (1), वृ॒षा म॒दः (2), सोमः॑ (3), श्ये॒नाभृ॑तः (4), सु॒तः (5),
येना॑ वृ॒त्रं निः अ॒द्भ्यो ज॒घन्य॑ वज्रि॒न् ओज॑सा (6), अर्च॑न्ननु॒ स्वरा॑ज्यम् (7)

RV (10.144) has three mantra-s, verses 3-5, dealing with the bringing of Soma from the space beyond done by Suparna, the bird with beautiful wings. Sri Aurobindo connects the recurring images of the modes of swift movement such as Suparna, the hawk (*shyena*), swan (*hamsa*) etc., in the following passage:

Suparna means the bird with wide wings or with beautiful wings. The word occurs in more than twenty verses in the TS and also in 35 verses of Rig Veda.

Sri Aurobindo connects the recurring images of the modes of swift movement such as horse, Suparna, the hawk (*shyena*), the swan (*hamsa*) etc., in the following passage:

"Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds; the liberated powers of the mind are wide-winged birds; the mental being or this soul is the upsoaring swan or the Falcon (*shyena*) that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realization and puissant fulfilment. We seek for the shining gold of truth." (SA)

"It is the symbol of soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life-energy, Horse." (SA)

Suparna figures prominently in several Rig Vedic mantrās. We give quotes from RV explaining the nature of Suparna.

"The higher regions are lighted up by the happy winged ray of the Sun (*suparna*), profound of sight, powerful and leading (our life) with the felicities of Light". (RV (1.35.7), (first half)).

"That Sarasvan we call for growth the bird (*vāyasaṃ*) divine, beautiful of wings which is the vast (*bṛhantam*) womb of the waters, which is mighty among the growths of earth (*oṣadhī*), giving satisfaction by its showers all round." RV (1.164.52)

“Your flaming rays (Suparṇa) gather strength with their speed, the dark showerer (Indra) thunders; as the work progresses, the streams of light (consciousness), like water currents, come down drop by drop as though smiling; the clouds roar and the rain comes down.” RV (1.79.2.)

TS (4.1.10.14), (4.1.10.15) and RV (1.164.46) identify *suparṇa* with *garutmān*, which is translated by Yāska as ‘the Great Soul’ (*mahān-ātma*). This identification of *suparṇa* and *garutman* is the origin of the numerous myths about Garuḍa, the bird-vehicle of Viṣṇu in the Purāṇa.

See also (10.144) for some more information on Suparṇa and Soma.

1.80.3: Overcome the Foes

Advance, approach and overcome the foes (1).

Your Vajra cannot be checked in its goal (2).

O Indra, your puissance is a God-might (3).

Slay the coverer; conquer the waters (4),

singing the rik in the law of self-empire (5).³

1.80.4: Waters Make the Living Blessed

You have removed Vṛtra from the Earth, and from the midregion (1).

O Indra, accompanied by Maruts, release now (2),

the waters which bless the living (3),

singing the rik in the law of self-empire (4).⁴

Details: The Maruts are powers of Life who have attained the pure Mind and have become the powers of Mind. They are like brothers to Indra. Clearly, the waters showered by them are not mere rain waters.

³ प्रेहि अभीहि धृष्णुहि (1), न ते वज्रो नि यंसते (2), इन्द्रं नृम्णं हि

ते शवो (3), हनौ वृत्रं जया अपो (4), अर्चन्ननु स्वराज्यम् (5)

⁴ निः इन्द्र भूम्या अर्धि वृत्रं जघन्य निर्दिवः (1),

सृजा मरुत्वतीः (2), अव जीव-धन्या इमा अपो (3), अर्चन्ननु स्वराज्यम् (4)

1.80.5: Impels the Waters to Flow

The hill of the shaking Vṛtra (2),
 is struck by the offended Indra with his Vajra (1,3).
 Going in front, he smote (Vṛtra) (4),
 impelling the waters to flow (5)
 singing the rik in the law of self-empire (6).⁵

Details: Vṛtra's force is massive like a hill. This force is metaphorically described as shaking in its encounter with the force of Indra.

1.80.6: Desires a Path Upwards for His Companions

Vṛtra staying above (in the midregion) (1),
 was struck with the many-edged Vajra (by Indra) (2).
 Exhilarated with Soma (3),
 Indra desires a path (to the light) for his companions (4),
 singing the rik in the law of self-empire (5).⁶

Details: Note that the path, *gātam*, is in the subtle body of the Rishi. The path is towards the supreme state of Light, *sva*. The companions are the other friendly powers of the Divine Indra.

⁵ इन्द्रो (1), वृत्रस्य दोर्धतः सानुं (2), वज्रेण हीळितः (3),

अभिक्रम्य अवं जिघ्रते (4), अपः समीपं चोदयन् (5), अर्चन्ननु स्वराज्यम् (6)

⁶ अधि सानौ (1), नि जिघ्रते वज्रेण शतपर्वणा (2), मन्दान इन्द्रो

अन्धसः (3), सखिभ्यो गातुमिच्छति (4), अर्चन्ननु स्वराज्यम् (5)

1.80.7: The Deceitful Beast

O Indra of the hill, Vajrin, unconquered might is yours (1).

With this wisdom (3),

you have slain the deceitful beast (2,4),

singing the rik in the law of self-empire (5).⁷

Details: *adrivaḥ*: One with Hill; Indra has acquired the Hill, *adri*, where the Rays (cows) are concealed. The Hill is the symbol of inconscience and darkness.

māya: knowledge which could be endowed with wisdom like that of Indra or full of deceit as that of Vṛtra. The word is derived from, *ma*, to measure or gauge. Magic is not an appropriate translation for the word *māya*. *māyinam*: deceitful; *anuttam*: unconquered;

1.80.8: Vajra-s Along the Rivers

The Vajra-s placed themselves separately from one another (1,3), along the ninety rivers (2).

Vast is his energy (4);

strength is established in his arms (5),

singing the rik in the law of self-empire (6).⁸

Details: Vajra-s are used to release the flow of Waters. One Vajra along the rivers is regarded as many *vajrāsaḥ* because of its repeated use.

⁷ इन्द्र तुभ्यमित् अद्रिवो अनुत्तं वज्रिन् वीर्यम् (1), यद्ध त्वं मायिनं
मृगं (2), तमु त्वं मायया (3), अवधीः (4), अर्चन् अनु स्वराज्यम् (5)

⁸ वि ते वज्रासो अस्थिरन् (1), नवतिं नाव्या (2), अनु (3),
महत् त इन्द्र वीर्यं (4), बाहोः ते बलं हितम् (5), अर्चन्नु स्वराज्यम् (6)

1.80.9: The Mantra Arisen from Indra

The thousand together sang the rik everywhere (1),
the twenty affirmed them (2).

The hundred chant continuously for Indra (3),
the mantra arisen from him (4),
singing the rik in the law of self-empire (5).⁹

Details: Line 4: The inspiration for the chants of the R̥ṣi-s comes from Indra himself.

brahma ut yatam: the mantra going up from Indra

1.80.10: He Slew the Force with Force

Indra takes out of Vṛtra his energy (1).

He (slew) force with force (2).

Great is his virile strength (3).

Slaying Vṛtra, he released the waters (4);
singing the rik in the law of self-empire (5).¹⁰

1.80.11: Earth and Heaven Tremble

At your wrath the two tremble with great fear (1,2).

O Indra, O thunderer, by your might (3).

Along with Maruts, you have smitten the coverer (4),
singing the rik in the law of self-empire (5).¹¹

Details: Line 1: the two: Heaven and Earth;

⁹ स॒हस्रं सा॒कम् अ॒र्चत॒ (1), परि॑ षोभत विंशतिः (2), श॒ता ए॒नम् अनु॑ अ॒नोनवुः

इन्द्रा॒य (3), ब्रह्मो॒द्यत॑म् (4), अ॒र्चन् अनु॑ स्व॒राज्य॑म् (5)

¹⁰ इन्द्रो॑ वृ॒त्रस्य॑ तवि॒र्षी (1), निः अ॒हन् स॒हसा॑ स॒हः (2), म॒हत् तद॑स्य॒

पौ॒स्यं (3), वृ॒त्रं जघ॑न्वान् अ॒सृज॑त् (4), अ॒र्चन्नु॑ स्व॒राज्य॑म् (5)

¹¹ इ॒मे चि॒त् तव॑ म॒न्यवे॑ (1), वेपे॑ते भि॒यसा॑ म॒ही (2), यदिन्द्र॑ व॒ह्निन् ओज॑सा (3),

वृ॒त्रं म॒रुत्वा॑न् अ॒वधीः॑ (4), अ॒र्चन् अनु॑ स्व॒राज्य॑म् (5)

1.80.12: Vajra Rushed at Vṛtra

By his shaking or by his roaring (1),

Vṛtra did not terrify Indra (2).

The adamant and thousand-lustred Vajra rushed at him (Vṛtra) (3),
singing the rik in the law of self-empire (4).¹²

Details: Vajra is the all-powerful mantra which rushes at the forces of ignorance and covering to destroy them. *abhi āyata*: rushed

1.80.13: Your Puissance

When Vṛtra with his weapon fought with you with your Vajra (1),

O Indra, you slew Ahi (2).

Your puissance became a fixed mass in Heaven (3),
singing the rik in the law of self-empire (4).¹³

Details: *ashanim*: the bolt, similar to Vajra, created by Vṛtra, by his occult knowledge; *samayodhayah*: fought;

1.80.14: All in Motion and Rest

O Master of the hill, at your roar (1),

all in motion and all at rest, shake (2).

Even Tvaṣṭṛ trembles exceedingly with fear (3,5),
at your passion, Indra (4),
singing the rik in the law of self-empire (6).¹⁴

Details: Tvaṣṭṛ is the Divine architect who builds the subtle structures in our subtle bodies.

¹² न वेपसा न तन्यत (1), इन्द्रं वृत्रो वि बीभयत् (2),

अभि एनं वज्र आयसः सहस्रभृष्टिः आयत (3), अर्चन्ननु स्वराज्यम् (4)

¹³ यद् वृत्रं तव च अशनिं वज्रेण समयोधयः (1),

अहिमिन्द्र जिघांसतो (2), दिवि ते बद्धे शवो (3), अर्चन्ननु स्वराज्यम् (4)

¹⁴ अभिष्टने ते अद्रिबो (1), यत् स्था जगत् च रेजते (2), त्वष्टा चित् (3),

तव मन्यव इन्द्र (4), वेविज्यते भिया (5), अर्चन्ननु स्वराज्यम् (6)

1.80.15: Our Thoughts Cannot Follow Him

We cannot follow him who moves everywhere (1).

Who can know him who by his prowess is situated far beyond (2).

The Gods have established in him (3,5),

God-might, the will for execution and the puissance (4),

singing the rik in the law of self-empire (6).¹⁵

Details: The first line is echoed later in the Taittirīya Upanishad (2.4.1), 'where the speech ~~returns from~~ him unable to hold him, the thought also is unable to hold him.' *nahi nu adhīmasi*: cannot follow him; *ya*: one pervading everywhere;

1.80.16: Thought Shaped by Atharvan and Manu

The sage Atharvan, our father Manu and Dadhyañg (1),
spread the knowledge (of Indra-power) (2).

As of old, our mantra-s and works of laud meet together in Indra (3);
singing the rik in the law of self-empire (4).¹⁶

Details: Atharva: a Seer of the family of Añgīrasa-s who generated the Agni power by churning the lotus in his subtle body, RV (6.16.13). Also, the Seer of the mantra-s of Atharva Veda Samhitā. See (1.116.25)

Manu: ancient father of all. Dadhyañg: a Seer who figures prominently in the doctrine of mystic honey or delight, discussed in RV (1.116.12). See also RV (1.84.13).

¹⁵ नहि नु यात् अधीमसि इन्द्रं (1), को वीर्यां परः (2),
तस्मिन् (3), ऋग्णम् उत क्रतुं देवा ओजांसि (4), सं दधुः (5),
अर्चन्ननु स्वराज्यम् (6)

¹⁶ याम् अथर्वा मनुषिता दध्यङ् (1), धियम् अततत (2),
तस्मिन् ब्रह्माणि पूर्वथ इन्द्र उक्था समगमत (3), अर्चन्ननु स्वराज्यम् (4)

ukthā: lauds which act like a weapon (*shastra*), and perform specific tasks, termed miracles by persons not aware of the occult knowledge. Hence, this word is translated as works of laud.

Hymn 1.81: Indra Grants Felicities Appropriately

- 1: Great or Small Obstructions
- 2: You Elevate Even the Feeble
- 3: Whom Will you Enthrone or Slay?
- 4: Great by the Will of Works
- 5: None like You or None Will be
- 6: Distribute Your Abundant Riches
- 7: Sharpen Us to Receive Your Felicities
- 8: Become the Fosterer of Our Being
- 9: You See within the Non-Givers

Metre: Paṅkti

1.81.1: Great or Small Obstructions

The joy and puissance of Indra, the Vṛtra-slayer (1,3), have been increased by the (hymns) of men (2,4). Him only we invoke in battles, great and small (5); may he foster in us plenitude (6).¹

Details: The power of Indra grows in the human seeker as a result of the hymns of praise and the Soma offered to him. The growth involves a change of consciousness from the state dominated by matter (Earth) to the one dominated by the higher mind (Heaven). As the journey from Earth to Heaven proceeds, there are obstructions, major or minor, from the hostile beings. In this battle the aid of the Gods is indispensable; human effort alone is not enough.

¹ इन्द्रो मदाय (1), वावृधे (2), शर्वसे वृत्रहा (3), नृभिः (4),

तमित् महत्सु आजिषु उत्तेम अर्भे हवामहे (5), स वाजेषु प्र नो अविषत् (6)

vājeṣhu: plenitude or varieties of wealth; obtained from the demonic forces after their conquest by the Gods. S translates it as battles.

1.81.2: You Elevate Even the Feeble

O Hero, you are an army (1),
and the giver of abundance (2).

You elevate even the feeble (3).

In the human seeker who gives Soma (4,6),
you manifest your divine and abundant wealth (5,7).²

Details: The human aspirant in his subtle body has abundant wealth in a latent condition; Indra brings out this wealth.

parādadiḥ: wealth recovered from the foes.

1.81.3: Whom will You Enthrone or Slay?

When battles begin (1),

the wealth comes to the victor (chosen by you) (2).

(O Indra) yoke your steeds that drip with intoxication (3).

Whom shall you slay? whom shall you enthrone in riches (4)?

O Indra, you shall enthrone us in your riches (5).³

Details: The idea is that only Indra determines the victor in a battle. The sage completely surrenders to Indra and prays for the wealth. Note that the battles are psychological.

The intoxication refers to the spiritual ecstasies which the life-energies or the steeds bring to the human seeker or Rishi.

dhīyate: hold (the wealth);

² असि हि वीर सेन्यो (1), असि भूरि पराददिः (2), असि द्वाभ्यं चिद् वृधो (3),
यजमानाय (4), शिक्षसि (5), सुन्वते (6), भूरि ते वसु (7)

³ यत् उदीरत आजयो (1), धृष्णवे धीयते धना (2), युष्वा मदच्युता हरी (3),
कं हनः कं वसौ दधो (4), अस्मान् इन्द्र वसौ दधः (5)

1.81.4: Great by the Will of Works

He is great by the will of works according to his self-nature (1).

He, the fierce one, has increased his puissance (2).

Eminent, with strong jaws and steeds, he establishes (4),

with his hands nearby, the adamant Vajra in the glory (3,5).⁴

[*upākayoḥ*: that which is close; *ṛshvaḥ*: eminent;

Line 5: By placing his Vajra in the glory, he makes the glory or splendour accessible to devotees.

1.81.5: None like You or None will Be

He has filled the Earth and the midworld (1).

He has firmly established the luminous worlds in Heaven (2).

O Indra, there is none like you (3);

none is born your equal, nor shall be born (4).

You superbly uphold the entire universe (5).⁵

1.81.6: Distribute your Abundant Riches

The lord Indra returns the mortal enjoyments to the giver (1).

May he bestow on us (the gifts) (2).

Distribute your abundant riches (3).

Let me have the joy of your opulence (or achievements) (4).⁶

Details: *parādadāti*: see (1.81.2).

bhakṣhiya: enjoyment, (5.57.7); to obtain (KS);

⁴ क्रत्वा म॒हान् अनु॒स्वयं॑ (1), भी॒म आ वा॒वृधे॑ शवः (2), श्रिय॑ ऋष्व॒
उपा॒कयोः॑ (3), नि शि॒प्री हरि॑वान् दधे (4), हस्त॑योः वज्र॒माय॑सम् (5)

⁵ आ पप्रौ॑ पार्थि॒वं रजौ॑ (1), बद्ध॑धे रौच॒ना दि॒वि (2), न त्वावा॑न् इन्द्र (3),
कश्च॑न न जा॒तो न ज॑निष्यते (4), अति॑ वि॒श्वं वव॑क्षिथ (5)

⁶ यो अ॒र्यो म॑र्त॒भोज॑नं परा॒ददा॑ति दा॒शुषे॑ (1), इन्द्रो॑ अ॒स्मभ्य॑ शि॒क्षतु॑ (2),
वि भ॑जा भूरि॒ ते वसु॑ (3), भक्षी॑य तव॒ राध॑सः (4)

1.81.7: Sharpen Us to Receive Your Felicities

In rapture and rapture, he gives us the herd of rays (1),
he, the straight in will (2).

Collect riches in hundreds in both your arms (3);
sharpen us, bring us the felicities (4).⁷

Details: Sharpen our faculties in order to receive and hold the celestial wealth and felicities. Sharpening means the preparation of all the parts of the body, both physical and subtle so that it has the ability to withstand the incoming forces.

yūtha gavam: the collective of the rays of knowledge

1.81.8: Become the Fosterer of Our Being

Enjoy along with us the Soma for strength and opulence, O hero (1).
We know you to be plentifully rich (2);
we address our desires to you (3);
become the fosterer of our being (4).⁸

Details: Both God and human beings share the enjoyment of the Divine Delight; this idea is developed in great detail in the Bhakti yoga, the Yoga of Devotion, which was formalised much later.

⁷ मदेमदे हि नो ददिः यूथा गवाम् (1), ऋजुक्रतुः (2),

सं गृभाय पुरू शता उभयाहस्त्या वसुं (3), शिशीहि राय आ भर (4)

⁸ मादयस्व सुते सचा शर्वसे शूर राधसे (1), विद्मा हि त्वा पुरूवसुम् (2),
उप कामान् ससुज्महे (3), अथा नो अविता भव (4)

1.81.9: You See Within the Non-givers

All beings are yours, O Indra (1),

who increases every desirable thing (2).

You have seen the knowledge within those who give not (3);

bring to us their wealth (knowledge), O Lord (*arya*) (4).⁹ (6).

Details: The first half declares that all beings, both givers and non-givers, belong to Indra. Hence Indra can see the thought or knowledge within the beings of both these classes. the family of the *vedaḥ*: even though the natural meaning of Veda is knowledge, ritualists like S translate it as physical wealth like cows. Note the phrase, 'you see within the non-givers,' is out of place with the idea of physical wealth. The demons or evil forces steal this knowledge or rays and store them without using them. The prayer is to discover that knowledge and return it to us. Recall the phrase in the earlier mantra, 'satisfy our desires'. *khyah*: knowledge, (1.4.3); *mony*, *aryah*: see (1.77.3). *puṣṭi*: increase of divine powers (in him).

Hymn 1.82: Yoke Your Steeds and Come to Us

1: Be Not Other than Your Truth

2: The Sages with Newest Thought

3: Fully Loaded Car

4: Bowl of Enchanting Gifts

5: Shakti of Indra

6: Mantra Yokes the Steeds

Metre: 1-5, Paṅkti ; 6, Jagatī

९ ए॒ते त॑ इन्द्र ज॒न्तवो॑ (1), विश्वं पु॒ष्यन्ति॑ वा॒र्यम् (2),

अ॒न्तः हि॒ ख्यो ज॑नानाम् अ॒र्यो वेदो॑ अ॒दाशुषां॑ (3), अ॒स्तोष्ट॑ (4), जा॒तवे॑दाः (5),

तेषां नो वेद॑ आ भर॑ (4) ज॒ (6), स पु॒ष्टिं वा॑ति जोष॒म् आ (7), चि॒कित्वा॑न (8)

1.82.1: Be Not Other than Your Truth

Approach and completely listen to our words (1);
 O master of riches, may you not be other than your truth (2):
 When you endow us with the Word of truth (3),
 then you move to the goal (4);
 yoke now your horses, O Indra (5).¹

Details: As seen earlier in (1.10.2)-(1.10.4), Indra's hearing is a response, the Divine Mind answering with its Word of Truth to the human mind that seeks the truth. It is in this context that we have to understand *mātathā iva* in this verse. 'Do not give other than the right answer', or 'do not confuse our minds with error'. Because it is when Indra makes men *sunṛtāvataḥ*, that is, gives them the possession of the Word of Truth, then he leads them to the goal of Truth, the supreme levels rising from height to height (1.10.2) (SA, SV).

arthayāsa: Sri Aurobindo takes the verb as derived from *artha*, the goal, and translates it as 'you move to the goal'. S takes *artha* in the sense of *yachyase*, you are to be prayed or desired.

mātathā: ma + atathāḥ: S takes it as 'not as before'. But it means either 'not right, not as you ought to be, not giving the just response to our words' (Sri Aurobindo).

1.82.2: The Sages with Newest Thought

The sages who are dear (to the Gods) (2),
 have partaken (the divine food), have become joyful (1),
 and are thrilled (3).
 The wise ones with spiritual light have praised you (4),
 with their newest thought (5); Indra, yoke now your steeds (6).²

¹ उपो षु शृणुही गिरो (1), मयवन् मातथा इव (2),

यदा नः सुनृतावतः कर् (3), आत् अर्थयास इद् (4), योजा नु इन्द्र ते हरी (5)

² अक्षन् अमीमदन्त हि अव (1), प्रिया (2), अधूषत (3),

अस्तोषत स्वभानवो विप्रा (4), नविष्ठया मती (5), योजा न्विन्द्र ते हरी (6)

Details: When the singers partake of the divine food, they become endowed with the Rays of spiritual knowledge, are thrilled with joy, and subsequently praise Indra with the mantra-s based on their experience.

avādhūshata: thrilled; *akshan*: accepted;

1.82.3: Fully Loaded Car

We praise you who beholds all, O master of riches (1).
So praised, proceed at once in your fully loaded car (2),
towards your devotees (3). Indra, yoke your steeds now (4).³

Details: The car of Indra is laden with all the spiritual Light, Might and other felicities to be given to the devotee.

1.82.4: Bowl of Enchanting Gifts

May he, Indra ascend the car (1,3),
that showers (the riches) (2),
leads to the host of rays (4).
And may he recall the well-filled bowl of enchanting mixture (5).
Indra, yoke your steeds now (6).⁴

Details: The car of Indra, carrying the store of his gifts of Light and Might, reminds others of its contents by its very sight. At its sight, the Rishi becomes aware of what it contains. The gifts though varied are assembled so carefully that they are pleasing and attractive.

³ सुसंहसं त्वा वयं मघवन् वन्दिषीमहि (1),

प्र नूनं पूर्णवन्धुरः स्तुतो (2), याहि वशान् अनु (3), योजा न्विन्द्र ते हरी (4)

⁴ स घा (1), तं वृषणं (2), रथम् अर्धि तिष्ठाति (3), गोविदम् (4),

यः पात्रं हारियोजनं पूर्णमिन्द्र चिकेतति (5), योजा न्विन्द्र ते हरी (6)

1.82.5: Shakti of Indra

May your steeds be yoked on the right side, and on the left (1),

O hero of hundred deeds (2).

With your beloved spouse, come near (us) rejoicing in Soma (3).

Indra, yoke now your steeds (4).⁵

Details: *jāyām*: spouse, his *shakti*, the executive power. There is a *shakti* for each God like *agnāyī* for Agni, *varuṇāyī* for Varuṇa, who are the executors of the works of the respective Gods (1.22.12). The spouse of Indra has the names of Shachī and Indrāṇi.

dakṣhiṇa, *savya*: right and left; they are the two well-known paths popularised in the later *tāntrik* yoga; *savya* or *vāma* is the left-hand path; *dakṣhiṇa* is the right-hand path.

1.82.6: Mantra Yokes the Steeds

I yoke with the mantra your steeds with lustrous mane (1);

proceed (to your spouse) wearing the radiances (2).

The swift flowing Soma has exhilarated you (3);

O Indra, filled with vigour, greatly rejoice with your spouse (4).⁶

Details: The mantra uttered by the Rishi joins the steeds to the cars of the Gods. The beginning of the journey of the Gods is the beginning of their manifestation in the subtle body of the Rishi or human aspirant.

keshin: maned. Indra's steeds ward off obstacles with their manes like ordinary horses swat off flies and others with their tails.

pūṣhaṇvān: nourished and vigorous (with the intake of Soma)

⁵ युक्तः तै अस्तु दक्षिण उत सव्यः (1), शतक्रतो (2),

तेन जायाम् उप प्रियां मन्दानो याहि अन्धसो (3), योजा न्विन्द्र ते हरी (4)

⁶ युनज्मि ते ब्रह्मणा केशिना हरी (1), उप प्र याहि दधिषे गर्भस्त्योः (2),

उत् त्वा सुतासौ रभसा अमन्दिषुः (3), पूषण्वान् वज्रिन् समु पट्यामदः (4)

Hymn 1.83: Help of the Divine Powers

- 1: Foremost to Go to the Light
- 2: Gods Serve the Devotee like Suitors
- 3: Aspiration of Heaven and Earth
- 4: Aṅgīrasa-s Establish the Power
- 5: Steps of Vedic Yoga
- 6: Potent Words

Metre: Jagatī

1.83.1: Foremost to Go to the Light

O Indra, he grows most by your increasings (2),
dwells amidst energies, and goes foremost to the light (1).
Fill him with plentiful riches (3),
as the fully conscious waters fill the rivers (4).¹

Details: A human aspirant can attain the Light or knowledge only because the Indra-power has increased in him. The analogy is interesting. Just as the waters naturally join the rivers by the force of gravity, the force of Indra makes the spiritual riches go to the aspirant.

ashva: Life-energies; *go*: Rays of Light;

āpah: waters, currents of consciousness.

sindhū: rivers; they are the streams of consciousness, not merely physical rivers.

vichetasah: fully conscious (waters); 'absence of consciousness', for some moderns.

¹ अश्ववति प्रथमो गोषु गच्छति (1), सुप्रावीः इन्द्र मर्त्यः तवोतिभिः (2),
तमिन् पृणक्षि वसुना भवीयसा (3), सिन्धुमापो यथाभितो विचेतसः (4)

1.83.2: Gods Serve the Devotee like Suitors

The divine powers approach the human aspirant (2),
like waters flowing down (1).

The powers concentrate (on the human aspirant) (3),
just as the extended midregion looks down (on Earth) (4).

Gods lead the God-seeker and mantra-lover to the high station (5);
like suitors, they (the Gods) serve him (6).²

Details: There are three steps. The divine powers approach the body of the yajamāna. They look on him with concentrated attention. This look carries the yajamāna to a high state of consciousness. The Gods continue to serve the yajamāna to help him in his endeavours, like the suitors serving a maiden.

We see here for the first time the idea developed later in great detail in Bhāgavatam that the God becomes the servant of his devotee.

hotriyam: connected with *hota*; human aspirant (body).

1.83.3: Aspiration of Heaven and Earth

O Indra, the two have placed potent words inside the one (1),
who worships in the twin-state with uplifted aspiration (2).

Unchecked, he abides in your law and is nourished (3).

Blissful power comes to the seeker who offers Soma (4).³

Details: *ukthyam*: riks which perfectly go to the destination like *shastra*, a pointed arrow. *mithuna*: that in the two states.

yatasruchā: with uplifted aspiration (uplifted ladle for ritualists).

dvayoh: the two; they are the two states of consciousness namely the Earth, waking or matter, and Heaven, the pure mental consciousness.

² आपो न (1), देवीरूपं यन्ति होत्रियम् (2), अ॒वः पश्यन्ति (3), वित॑तं यथा रजः (4),
प्रा॒चैः दे॒वासः प्रण॑यन्ति दे॒वयुं ब्र॑ह्मप्रियं (5), जोष॑यन्ते व॒रा ई॒व (6)

³ अधि॑ द्वयोः अदधा उ॒क्थ्यं वचो॑ (1), य॒तसृ॑चा मिथु॒ना या स॑र्प॒र्यतः (2),
असं॑यन्तो ब्र॒ते ते॒ क्षेति॑ पुष्य॒ति (3), भ॒द्रा श॒क्तिः यज॑मानाय सु॒न्वते॑ (4)

Indra places the potent Words in the seeker suited to both these states.

1.83.4: Aṅgīrasa-s Establish the Power

Later the Aṅgīrasa-s, the leaders with flaming lustres, first establish the power (in the human aspirant) (1).

By their perfect actions, they win from the Paṇi enjoyable things (2,4),

the Rays, Life-energies, material wealth and all others (3).⁴

Details: *āt*: later, after the human aspirant abides in Indra's Law stated in (1.83.3).

Aṅgīrasa-s: Seers who along with Indra recover the Rays of Light, stolen and hidden by the Paṇi in caves of the subconscious. Vala is the leader of the Paṇis.

Paṇi: traffickers in the sense objects. *Paṇa* is wealth in Tamil; *vaṇik* means merchant in several Indian languages.

Lines 2,4 : they: Angirasa-s, the leaders (*naraḥ*)

shamya: actions; *vayaḥ*: power, strength;

1.83.5: Steps of Vedic Yoga

Atharvan, first by yajña, laid the paths (1).

Then was born the pleasing Sūrya, guardian of the laws (2).

Ushanā Kāvya, along with others, obtained the Rays of Light (3).

Let us worship Immortal Indra, born of Yama (4).⁵

Details: This verse is a brief summary of the Vedic Yoga. First Agni, identified with the Seer Atharvan, lays the paths of immortality, *patha*, in the subtle body of the human aspirant. Then Indra, the Lord of the Divine Mind and protector of the Laws, manifests his power in

⁴ आत् अङ्गिराः प्रथमं दधिरे वयं इन्द्र-अग्रयः (1), शम्या ये संकृत्यया सर्वं पणोः समविन्दन्त भोजनम् (2), अश्वावन्तं गोमन्तमा पशुं (3), नरः (4)

⁵ यज्ञैः अथर्वा प्रथमः पथः तते (1), ततः सूर्यो ब्रतपा वेन आजनि (2), आ गा आजत् उशना काव्यः सर्वा (3), यमस्य जातम् अमृतं यजामहे (4)

the human seeker. Then the other powers, like Ushanā Kāvya, along with Indra recover the knowledge, the Rays of Light hidden in the caves of the subconscious realm in our subtle body. The verse ends with the worship of Indra, identified with Sūrya. For Atharva, see (1.116.25).

Ushanā Kāvya is a key helper of Indra. In RV (1.51.10), he is said to sharpen Indra's strength. In RV (1.121.2), Indra receives the Vajra from Ushanā Kāvya. There are many other verses with similar purport.

Yama: in the Veda this name always refers to the Lord of all the Laws, Sūrya. It rarely refers to the God of Death; only much later did it come to uniquely signify the Lord of Death.

ā + ājat: obtained directly or with face to face contact.

1.83.6: Potent Words

When the sacred seat is readied for the right birth of son within (1), when the riks themselves sing the hymns to the Heaven (2), where the potent words of the stone-singer sound high (3), Indra rejoices at accepting all (these words) (4).⁶

Details: The first half indicates the preparation of the environment in the subtle body of the human aspirant. All the inappropriate things are thrown out and the region is widened to accept new thoughts. Line 2 mentions the luminous rik-mantra-s chanted by the human Rishi. It is the riks themselves which chant using the human singer as an instrument. Lines (3-4) mention the potent Words sent up in the course of the actions of the worshipper, symbolised by the pressing of the stone *grāvā*, which makes the sound. Line 4 indicates Indra's gratification at the words.

su-apatyāya: for the right birth of son (4.2.11);

⁶ ब॒र्हिः वा॒ यत् स्व॑प॒त्याय॑ वृ॒ज्यते॑ (1), अ॒को वा॒ श्लो॑कम् आ॒ घोष॑ते दि॒वि (2),
ग्रा॒वा यत्र॑ व॒दति॑ का॒रुः उ॒च्यः (3), तस्ये॒त् इन्द्रो॑ अभिपि॒त्वेषु॑ रण्यति (4)

Line 1: the seat in the inner yajna broadened for the birth of gods. *grāvā*: stone which crushes the Soma and releases the juice. It signifies the Word issuing from the heart of the yajamāna who through his actions releases the Soma. The stone is the body of the singer, *kāruḥ*. The potent Words, *ukthyah*, coming out sound high. The symbolism of *grāvā* is discussed extensively in the commentary on RV (1.28).

vṛjyate: to pluck and purify the grass for the seat;

Hymn 1.84: Home of Delight and Indra's Gifts

- 1: May Your Powers Completely Manifest in Us
- 2: Indra Comes to the Chanting
- 3: Steeds Yoked by Mantra
- 4: Home of Truth
- 5: Salute His Might Supreme
- 6: No One Has Overtaken You
- 7: Indra Cannot be Veiled
- 8: Tramples the Non-giver
- 9: Indra Grants Formidable Might
- 10: The Light Manifests the Supreme Glory
- 11: Rays of Light Urge the Vajra
- 12: Laws for Advance Knowledge
- 13: Bones of the Seer Dadhyaṅg
- 14: Source of the Life-energy
- 15: Found the Secret Name
- 16: Promoting the Mantra-s
- 17: Indra Gives Without Asking
- 18: Rite in the Inner Body
- 19: No Comforter Other than You
- 20: May Your Gifts Never Harm Us

Metre: 1-6, Anuṣṭup ; 7-9, Uṣṇik ; 10-12, Paṅkti; 13-15, Gāyatrī; 16-18, Triṣṭup; 19, Bṛhatī ; 20, Satobṛhatī (12/8/12/8)

1.84.1: May Your Powers Completely Manifest in Us

O Indra, the Soma is poured out for you (1).

O assaulter of foes, one with luminous might, come to accept it (2).

May your Indra-powers fill (us) in full (3),

as the Sun fills the midworld with his rays (4).¹

Details: May all the powers of Indra completely manifest in the inner body of the aspirant. This is the prayer.

1.84.2: Indra Comes to the Chanting

His steeds bring Indra of irresistible might (1),

to the hymns of praise sung by the Rishi-s (2).

(He comes) to their yajña-s and to those of other men (3).²

Details: The manifestation of Indra in man is instrumented through the Life-energies symbolised by the steeds.

In Vedic times there were two distinct modes of God-realisation, the way of recitation or chanting and the way of yajña (both inner and outer). It is the Mīmāṃsaka-s who popularised the idea that mantra is there only to be used in the outer rituals. Of course they ignored completely the inner yajña.

Note also the distinction made between the yajña-s of Rishi-s and the yajña-s or rites of ordinary men. Rishis focus on the inner yajña, the ordinary persons on the outer. Indra comes to both.

1 असावि सोमं इन्द्र ते (1), शविष्ठ धृष्णवा गंहि (2),

आ त्वां पृणक्तु इन्द्रियं (3), रजः सूर्यो न रश्मिभिः (4)

2 इन्द्रमिह हरीं बहूतो अप्रतिधृष्ट-शवसम् (1),

ऋषीणां च स्तुतीः (2), उप यज्ञं च मानुषाणाम् (3)

1.84.3: Steeds Yoked by Mantra

O Slayer of Vṛtra, ascend your car (1);
the steeds are yoked by the mantra (2).
May your mind come towards us (3),
attracted strongly by the potent Word with its voice (4).³

Details: The mind of Indra is forced, as it were, to come to the chant by the mantra itself.

The steeds are not physical since they are yoked by the mantra.
grāvā: the potent word, see (1.83.6), (1.28.1).
vagnunā: voice;

1.84.4: Home of Truth

O Indra, drink this purified Soma (1),
excellent, immortal and rapturous (2).
The streams of the luminous Soma flow towards you (3),
in the home of truth (4).⁴

Details: The Rīṣi-s offer to the Lord of the Gods in the highest station, the luminous streams of Ānanda, Soma, won by their devotion and *tapas*.

ṛtasya sādane: The Home of Truth or Supreme Light.

1.84.5: Salute His Might Supreme

Offer worship swiftly to Indra; recite the hymns (1).
May the pressed out Soma exhilarate him (2).
Salute his supreme strength (3).⁵

³ आ तिष्ठ वृत्रहन् रथं (1), युक्ता ते ब्रह्मणा हरीं (2),

अर्वाचीनं सु ते मनो (3), ग्रावां कृणोतु वयुनां (4)

⁴ इममिन्द्र सुतं पिब (1), ज्येष्ठममर्त्यं मदम् (2),

शुक्रस्य त्वा अभि अक्षरन् धारां (3), ऋतस्य सादने (4)

⁵ इन्द्राय नूनम् अर्चत उक्थानि च ब्रवीतन (1),

सुता अमत्सुः इन्दवो (2), ज्येष्ठं नमस्यता सहः (3)

1.84.6: No One has Overtaken You

There is no better charioteer than you, O Indra (1),
when you travel with your steeds (2).

None is equal in strength (to you) (3).

No one, even with good steeds, has overtaken you (4).⁶

Details: Even though there may be other persons who have an abundance of Life energies or better steeds, none can overcome you.

1.84.7: Indra Cannot be Veiled

He alone bestows riches on the mortal, the yajña performer (1).

Indra is the lord of all, who cannot be covered (2).⁷

[*añga*: dear one; used in address;]

1.84.8: Tramples the Non-giver

When will Indra with his feet (1,3),

trample the non-giving mortal like the weed (2,4)?

When will he listen to our hymns of praise (5)?⁸

Details: *arādhasam*: non-giver, he who does not perform the yajña. S translates it in this verse as one who has no wealth. But in (9.101.13) he assigns the meaning given here.

⁶ नकिः त्वत् रथीतरो (1), हरी यदिन्द्र यच्छसे (2),

नकिः त्वानु मज्मना (3), नकिः स्वथ आनशे (4)

⁷ य एक इद् विदयते वसु मर्ताय दाशुषे (1),

ईशानो अप्रतिष्कृत इन्द्रो अङ्ग (2)

⁸ कदा (1), मर्तम् अराधसं (2), पदा (3), क्षुम्भिव स्फुरत् (4)

कदा नः शुभ्रवत् गिर इन्द्रो अङ्ग (5)

1.84.9: Indra Grants Formidable Might

Indra grants formidable might indeed (4),
to him who offers Soma everywhere (2),
and makes Indra well-known for many (1,3).⁹

Details: Indra grants wealth and might for the helpful person who makes the deeds and glory of Indra well-known and freely shares with all, the Soma obtained by his works.

1.84.10: The Light Manifests the Supreme Glory

The all-pervading and sweet Soma is drunk (1),
by white rays of light (2).

Moving with the bountiful Indra (3),
they rejoice manifesting the splendour (4).

They abide waiting for the establishment of Indra's self-empire (5).¹⁰

Details: The Rays of Consciousness associated with Indra manifest the glory of the supreme Light. They partake of the Soma offered to Indra. Nourished by it they wait to establish his self-empire in the human aspirant.

gauryaḥ: Rays of Consciousness with colour white (*gaura*).

1.84.11: Rays of Light Urge the Vajra

Desirous of contact (with Indra) (1),

these variegated rays mix the Soma (with their light) (2).

Dear to Indra (3),

the rays urge the destructive Vajra (towards the foe) (4).

They abide waiting for the establishment of Indra's self-empire (5).¹¹

⁹ यः चित् हि त्वा बहुभ्य आ (1), सुतावान् (2), आविवांसति (3),
उग्रं तत् पत्यते शव इन्द्रो अङ्ग (4)

¹⁰ स्वादोः इत्या विषूवतो मध्वः पिबन्ति (1), गौर्यैः (2), या इन्द्रेण
सयावरीः (3), वृष्णा मदन्ति शोभसे (4), वस्वीः अनु स्वराज्यम् (5)

¹¹ ता अस्य पृशनायुवः (1), सोमं श्रीणन्ति पृश्नेयः (2),
प्रिया इन्द्रस्य (3), धेनवो वज्रं हिन्वन्ति सायकं (4), वस्वीः अनु स्वराज्यम् (5)

Details: Earlier the Rays were spoken of as white; now they have variegated hues, "because of their association with activities". Issuing from the station of the supreme Light, they begin to attach themselves to Indra. They mix the Soma with the nectarous essence of the power of Consciousness.

dhenavaḥ: Rays of Light. Translating this word as cows is inappropriate in view of the phrase, 'these *dhenavaḥ* urge the destructive Vajra'. The animal cow cannot urge the Vajra. But the Rays of Consciousness urge Vajra, the divine power of sound and light towards the enemies for their destruction.

1.84.12: Laws for Advance Knowledge

Surrendered to his might the conscious rays serve him (Indra) (1).

They follow his many laws for advance knowledge (2).

They abide waiting for the establishment of Indra's self-empire (3).¹²

Details: In the Veda, the spiritual Light has a consciousness of its own and this Light serves Indra. No service is possible without surrender.

pūrvachitta: advance knowledge; knowledge of what is to come to the human aspirant who follows the laws of Indra for the establishment of Indra's self-empire.

1.84.13: Bones of the Seer Dadhyañg

With the bones of Dadhyañg (1),

Indra who cannot be assailed slew the ninety-nine Vṛtra-s (2).¹³

Details: Dadhyañg: he is a Seer of the Atharva Veda. Literally the name *dhi* always means intelligence or Light or thought. Dadhyañg is a person who goes towards *dadhi*, a product of the Rays of Light.

¹² ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः (1),

व्रतानि अस्य सश्चिरे पुरुणि पूर्वचित्तये (2), वस्वीः अनु स्वराज्यम् (3)

¹³ इन्द्रो दधीचो अस्थभिः (1), वृत्राणि अप्रतिष्कृतः जघान नवतीः नव (2),

The solidified or systematised form of this knowledge, *dadhi*, is referred to as the bones.

S tries to explain this verse and the next by quoting the legends or myths found in the book Shatapatha Brāhmaṇa and the Purāṇa which are dated much later than RV, by about one thousand years. The explanations in these books have symbolism of their own which is different from that of RV. The legend is given in the introduction to the Section XII.

The myth of Dadhyañg and Ashvins is also mentioned in (1.116.12) and (1.117.22). Ninety-nine Vṛtra-s: the plural Vṛtra-s indicates the followers of Vṛtra; ninety-nine indicates an incomplete number which implies that not all the followers of Vṛtra-s were killed. The same idea is present throughout the RV.

In the legend, the head of the horse refers to the head placed on the head of Rishi Dadhyang replacing his human head, for giving the knowledge of Madhu. After giving the knowledge, the head of horse was put away. Since the great knowledge of Madhu flowed through it, the horse's head had great power, later used in the killing of Vṛtra. The phrase in line 1, 'bones of Dadhyang' refers to the head of horse explicitly mentioned in the next verse. The recovery of the head of horse is in the next verse.

1.84.14: Source of the Life-energy

Looking for the head of the horse (1),
which is located in the mountain of existence (2),
he found it in the inner heart (3).¹⁴

Details: The horse is the symbol for the Life-energy, Prāṇa, which has the potential for complete enjoyment. Head of the horse indicates the source or the crucial part of his Life-energy. Indra is looking for the source of all the Life-energy in the multi-tiered hill of existence.

¹⁴ इच्छन् अश्वस्य यत् शिरः (1), पर्वतेषु अपश्रितम् (2),
तद् विदत् शर्यणावति (3)

Only after finding this source can he complete the task of destroying the remaining Vṛtra-s. Recall that according to (1.84.13), all the Vṛtra-s were not destroyed.

sharyaṇāvat: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of the man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukshetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning.

This interpretation is completely supported in RV (9.113.1), 'Where the supreme Light of the world (*svar*) shines, there, in *sharyaṇāvati*, may Indra drink Soma.'

Other relevant RV references having the word *sharyaṇāvat* are (8.53.11), (8.7.29), (8.3.39) and (9.65.22).

parvata: the hill is the symbol for the entire existence having many plateaus, both in microcosm and macrocosm, as mentioned in (1.10.2).

1.84.15: Found the Secret Name

The wise found the secret name of the ray of Tvaṣṭṛ (1), in this very place, the home of Soma, who gladdens (3). This is true indeed (2).¹⁵

Details: The continuity of thought in the three-verses (1.84.13) - (1.84.15) should be clear.

Tvaṣṭṛ is the Divine architect who fashions the universe.

apīchyaṃ nāma: Secret Name. It is secret only because its presence can be inferred only by yogic practice. Note that name in Veda is not a mere identifier, but a Word which reveals its secret by appropriate methods like recitation. *chandramasaḥ*: Home of Delight or Soma as stated in (1.22.14) and others. *chandra* stands for Delight.

¹⁵ अत्राह गोः अमन्वतु नाम त्वष्टुः अपीच्यम् (1), इत्या (2), चन्द्रमसो गुहे (3)

1.84.16: Promoting the Mantra-s

In front of Indra, who can utter the truthful mantra-s (1),
 heroic, lustrous, and of unbearable fury (2)?
 (They are) coming out of the mouth like arrows (3),
 flaming in the heart and rendering happiness (4).
 He who promotes and protects these (mantra-s) lives indeed (5).¹⁶

Details: The rare person who can utter such powerful mantra-s in Indra's presence having the qualities described in the mantra is blessed indeed. Only his life is worth living.

1.84.17: Indra Gives Without Asking

Why need he flee or fear or how can he be harmed (1),
 he, who knows Indra who is close to the devotee (2)?
 Why need he importune for progeny or for elephants (3),
 or for felicities or for the (health of the) body or for relatives (4)?¹⁷

Details: When the devotee has established a relationship with Indra, then Indra will give all the desired things and there is no need for the devotee to petition Indra for his health, children etc. The devotee need not worry about the unseen causes of fear also.

¹⁶ को अ॒द्य यु॒क्ते धुरि॑ गा ऋ॒तस्य॑ (1), शि॒र्मी॒वतो॑ भा॒मिनो॑ दु॒र्हणा॒यून् (2),
 आ॒सन्-ई॒षून् (3), ह॒त्सु-असो॑ मयो॒भून् (4),
 य ए॒षां भू॒त्याम् ऋ॒णध॑त् स जी॒वात् (5)

¹⁷ क ई॒षते॑ तु॒ज्यते॑ को बि॒भाय॑ (1), को म॑सते॒ सन्त॑मिन्द्रं को अन्ति॑ (2),
 कः तो॒काय॑ क इ॒भाय॑ (3), उ॒त रा॒ये अ॒धि ब्र॑वत् त॒न्वे को॒ जना॑य (4)

1.84.18: Rite in the Inner Subtle Body

Gods bring swiftly the response to the invoker (4),
who praises Agni, Indra and other Gods (1),
and sacrifices with offerings of clarity and intense aspiration (2),
in due season done firmly without slack (3).

He, God-favoured, calls Indra by *yajña*-s and knows him (5).¹⁸

Details: We will clarify the *yajña* by which the devotee calls Indra as indicated in the last line.

The outward Vedic ritual has three aspects namely, the offering of food, the clarified butter or ghee and the Soma juice poured from the ladle, *sruchā*. All the three are symbols of events in the secret Vedic yoga happening in the subtle body of seeker. The offering (*havis*) is all the *yajamāna*'s actions, thoughts, feelings. *ghṛta*, translated as ghee by ritualists, is the clarity or luminosity which permeates all the offerings of our actions and thoughts. Thirdly, the Delight of existence, Soma is extracted from all our actions and offered to the deity using the vehicle of intense aspiration, *sruchā*, the uplifted ladle for ritualists. It is only by means of this many-sided yoga that Indra and other Gods manifest in the seeker. *vīti*: to come; *īte*: those who are praised; derived from *īd*, to adore. *mamsa*: to know.

1.84.19: No Comforter Other than You

You commend the mortal (praising you), O Dear One (1,3),
O shining one, the mightiest (2).
O king of riches, there is no one who comforts more than you (4);
(hence) I utter these words to you, Indra (5).¹⁹

¹⁸ को अग्निम् ईद्वि (1), हविषा घृतेन सुचा यजाता (2), ऋतुभिः ध्रुवेभिः (3),

कस्मै देवा आ वहान् आशु होम (4), को मंसते वीतिहोत्रः सुदेवः (5)

¹⁹ त्वम् अङ्ग प्र शंसिषो (1), देवः शविष्ठ (2), मर्त्यम् (3),

न त्वत् अन्यो मघवन् अस्ति मर्दित (4), इन्द्र ब्रवीमि ते वचः (5)

1.84.20: May Your Gifts Never Harm Us

May not your riches and your growths in us (1),
 ever do disservice to us (3), O indweller (2).
 Bring the riches to all of us, the Seers of the mantra-s (4,6),
 O benefactor of mankind (5).²⁰

Details: May not the wealth you have given and the ever-increasing powers bestowed on us ever make us go astray from the divine path and may we not develop qualities like arrogance.

Maruts (1.85 - 1.88)

Hymn 1.85: Their Light and Might

- 1: Heaven and Earth in the Seeker
 - 2: Enhanced the Glory
 - 3: Trail of Light
 - 4: Luminous Spears
 - 5: Release of Water
 - 6: Spread the Abode Wide
 - 7: They Come like Birds
 - 8: The Fear of Maruts
 - 9: Vajra Weapon to Indra
 - 10: Vāṇam or Vīṇa
 - 11: Energy at the Bottom Moves Up
 - 12: Blessings of the Triple Plane
- Metre:** 1-4, 6-11, Jagatī ; 5,12, Triṣṭup

²⁰ मा ते राधांसि मा तं ऊतयौ (1), वसो (2), अस्मान् कदा चना दभन् (3),
 विश्वा च न उपमिमीहि (4), मानुष (5), वसूनि चर्षणिभ्य आ (6)

1.85.1: Heaven and Earth in the Seeker

The Maruts who journey smoothly are radiant like women (1).
They are the sons of Rudra and the doers of mighty deeds (2).
(They) have created Heaven and Earth for their increase (3).
They, heroes and assailers, rejoice in the abodes of knowledge (4).¹

Details: The Maruts belong to the regions of Life-force. With the help of Indra, they develop their mental powers and are said to rejoice in the abodes of knowledge. As long as the human being is in the earthly consciousness, they dominate him; but when the human attains the Heavenly Consciousness, the Maruts become subservient to him.

Line 3: They increase their powers in the aspirant.

Women: Like women who first gain control over their spouses and subsequently place themselves at their (spouse's) disposal, the Maruts gain control over the yajamāna and then become subservient to him.

saptyah: to move smoothly; *vidatheṣhu:* discoveries of knowledge;
janaya: woman, one who gives birth. *rodasi:* see *dvayoh* in (1.83.3).

1.85.2: Enhanced the Glory

Completely satisfied, the sons of Rudra, attained greatness (1);
enhanced (the glory of) Indra's home in Heaven (2).

Worshipping the luminous Indra and manifesting his glory (3),
they, the sons of Prishni, established riches in abundance (4).²

¹ प्र ये शुभ्रन्ते जनयो न सप्तयो यामन् (1), रुद्रस्य सूनवः सुदंससः (2),

रोदसी हि मरुतः चक्रिरे वृधे (3), मदन्ति वीरा विदथेषु घृष्ण्यः (4)

² त उक्षितासौ महिमानम् आशत (1), दिवि रुद्रासौ अधि चक्रिरे सदः (2),

अर्चन्तो अर्कं जनयन्त इन्द्रियम् (3), अधि श्रियो दधिरे पृथिमातरः (4)

Details: *ukṣhitāsa*: satiated; the Maruts have been completely satisfied by the intake of Soma or bliss and their consciousness has been enlivened as it were.

Prishni: one variegated with many colours indicating different energies. She is the symbolic daughter of the supreme deity Aditi. She represents the projection of Aditi to the plane of mid-region or *Prāṇa*. She is the Mother of Marut-s.

1.85.3: Trail of Light

The sons of the Rays who are pure shine with their radiances (1).

They bear on their persons special luminous powers (2).

They harm every adversary (of the Divine) (3).

The Light trails in their paths (4).³

Details: The last line means that when the Maruts travel, they leave behind a trail of Light of knowledge. The association of Maruts with Light is in (1.86.10), (4.1.3) etc. *rīyate*: trails, flows

1.85.4: Luminous Spears

Maruts participating in great *yajña*-s shine with their spears (1).

They can smash with their might what cannot be overcome (2).

O Maruts, swift as thought in the company of those who shower (3,5),

you yoke to your car the spotted deers (4,6).⁴

Details: It is said that the weapons of the Maruts are luminous and they act like the sight for the Maruts.

Lines 4 and 6: The car is yoked to overcome the foes.

³ गोमा॒तरो॒ यत् शु॒भय॑न्ते अ॒जिभिः॑ (1), त॒नूषु॑ शु॒भ्रा द॑धिरे वि॒रुक्म॑तः (2),

बा॒धन्ते॒ विश्व॑म् अ॒भिमा॑ति॒न्म अप॑ (3), व॒र्त्मानि॑ एषा॒म् अनु॑ रीयते घृ॒तम् (4)

⁴ वि ये भ्राज॑न्ते सु॒मखा॑स ऋ॒ष्टिभिः॑ (1), प्र॒च्याव॑यन्तो अ॒च्युता॑ चि॒दोज॑सा (2),

म॒नोजु॑वो यन्म॑रुतो (3), रथे॒षु आ॑ (4), वृष॑ब्र॒तासः॑ (5), पृष॑तीः अ॒युग्ध॑म् (6)

1.85.5: Release of Water

O Maruts, you have harnessed the spotted deer to your car (1), for getting plenitude (2); you urge the clouds to shower (the rain) (3). Then the streams (of water) are released by the radiant (Indra) (4). The waters soak the Earth as if it were a skin (5).⁵

Details: *adri*: cloud; it contains and conceals the energies of light and force, (the waters).

1.85.6: Spread the Abode Wide

May the swift and gliding horses carry you here (1); moving swift, go forward with your arms (raised) (2). Seated inside (the *yajamāna*), spread wide your abode (3), rejoice in the intake of sweet Soma, O Maruts (4).⁶

Details: The Maruts widen their abode in the *yajamāna* so as to fill it with more of their powers.

1.85.7: They Come like Birds

The Maruts became fully developed by their own might (1). By their greatness they attained Heaven and made their abode wide (2). Viṣṇu himself guards the bounteous Soma, dripping with delight (3). Like birds may they be seated upon our pleasing altar of grass (4).⁷

Details: It is stated here that the deity Viṣṇu who is usually portrayed as calm protects these Maruts described often as assailers.

⁵ प्र यद् रथेषु पृषतीः अयुग्ध्वं (1), वाजे (2), अद्रिं मरुतो रंहयन्तः (3),

उत अरुषस्य वि प्यन्ति धाराः (4), चर्मैव उदभिः वि उन्दन्ति भूमं (5)

⁶ आ वो वहन्तु सप्तयो रघुष्यदौ (1), रघु-पत्वाँनः प्र जिगात बाहुभिः (2),

सीदता बर्हिः उरु वः सदः कृतं (3), मादयध्वं मरुतो मध्वो अन्धसः (4)

⁷ ते अवर्धन्त स्वतवसो (1), महित्वना नाकं तस्थुः उरु चक्रिरे सदः (2),

विष्णुः यत् आवद् वृषणं मदच्युतं (3), वयो न सीदन् अर्धि बर्हिषि प्रिये (4)

Even as the hymns exalt the happier aspect (Shiva) of Rudra, the fear-invoking father of the Maruts, and praise the calmer side of the impetuous Maruts, so do some hymns speak of the fiery deeds of Viṣṇu, the preserver, such as (1.154.2) where he is lauded as the support of the Maruts. In (5.87.1) Viṣṇu is described as, 'galloping like Maruts' (*evayāmarut*).

āvat: protects;

1.85.8: The Fear of Maruts

They engage in battles *likē* men seeking inspiration (2),
like heroes eagerly rushing for a battle (1).

All the creatures fear the Maruts (3).

The leaders evoke fear by their king-like looks (4).⁸

Details: Maruts are known for their power and for their knowledge. Hence the simile, 'men seeking inspired knowledge.'

1.85.9: Vajra Weapon to Indra

Tvaṣṭṛ of perfect works gave the well-fashioned Vajra (1,3),
golden, with many edges to Indra which he wielded (2,4).

For (helping) the Maruts to perform great deeds with it (5),
Indra killed Vṛtra making the ocean of waters to flow down (6).⁹

Details: *nari*: leaders (Maruts); S states it refers to the yajamāna.
ni aubjat : to make it flow down.

⁸ शूरा इवेद् युयुधयो न जग्मयः (1), श्रवस्यवो न पृतनासु येतिरे (2),

भयन्ते विश्वा भुवना मरुद्भ्यो (3), राजान इव त्वेषसंदृशो नरः (4)

⁹ त्वष्टा यद् वज्रं सुकृतं (1), हिरण्ययं सहस्रभृष्टिं (2), सु-अपा (3), अवर्तयत् (4),

धत्त इन्द्रो नरि अपांसि कर्तवे (5), अहन् वृत्रं निः अपाम् औब्जत्
अर्णवम् (6)

1.85.10: Vāṇam or Vīṇa

By their power, they impelled the well to move up (1).
They smashed even strong mountains (2).
Maruts played on their Vīṇa-like musical instrument (3).
Exhilarated by Soma, the bounteous givers (4),
performed many delectable deeds (for the yajamāna) (5).¹⁰

Details: The word 'well' (*avata*) appearing in this verse and the next clearly does not refer to the ordinary physical store of water. The well symbolises the collective of energies stored in the bottom of our subtle body, known as *mūlādhāra* region in later *tāntrik* literature. The Maruts make this energy of knowledge and action go up in the subtle body towards the head-region and smash the forces of inertia symbolised by mountain so that the energies reach all the parts of body and strengthen them. Then they can engage in creative deeds like music. Viewed physically, there is no coherence between the two halves. See also (1.88.4) for a reference to well.

vāṇam: a stringed musical instrument which is the ancestor of the present day Vīṇa or Veeṇa. *nunudre*: impelled up

1.85.11: Energy at the Bottom Moves Up

They impelled the well to move up in a curved way (1).
The fountain drenched the thirsting Gotama with attention upward (2).
Maruts are lustrous in a variety of ways (3,5).
They brought protection (to the Rishi) (4).
They fulfilled the longing of the sage (6),
by energy-sustaining waters (7).¹¹

¹⁰ ऊर्ध्वं नुनुद्रे अवतं त ओजसा (1), दादहाणं चिद् विभिदुः वि पर्वतम् (2), धर्मन्तो वाणं मरुतः (3), सुदानवो मदे सोमस्य (4), रण्यानि चक्रिरे (5)

¹¹ जिह्मं नुनुद्रे अवतं तया दिशा (1), असिञ्चन् उत्सं गोतमाय तृष्णजे (2), आ गच्छन्तीम् (3), अर्वसा (4), चित्रभानवः (5), कामं विप्रस्य तर्पयन्त (6), धामभिः (7)

Details: The energies at the bottom have to be distributed to all the parts above. A straight path will not be enough. Hence the epithet brought up in a 'curved manner'. There is also the hint of the criss-crossing subtle nervous channels *iḍa* and *pingaḷa* in *tāntrik* texts which carry upwards the nervous energy.

tarpayanta: to satisfy. The common rite *tarpaṇa* is to satisfy the *pitṛ* deities with a water offering. *dishā*: pointing (the direction);

utsam: fountain; water coming upward, (3.26.9);

1.85.12: Blessings of the Triple Plane

On the giver, the *yajamāna*, who is praising you (2,4),
you bestow generously the blessings of the triple planes (1,3,5).
Maruts, bring us also the same (blessings) (6).
O showerers, bestow on us generously the potent riches (7).¹²

Details: *tridhātuḥ*: triple law of working, (7.5.4); the three are *vasu* (substance), *ūrje* (abounding force), *priyam* (bliss), of the triune highest world (*tisraḥ parāvataḥ*, (1.34.7)), corresponding to the *sat-chit-ānanda* of later Vedānta.

Hymn 1.86: Lauds, Light and Work

1: Worshipper and Maruts

2: Invocations

3: Abode of Rays

4: Soma Pouring

5: Lauds and the Sun

6: Protection

7: Anoint You

8: Wish of the Toiler

9: Destroy Foes

¹² या वः शर्म (1), शशमा॒नाय॒ (2), सन्ति॑ त्रि॒धातू॑नि (3), दा॒शुषे॑ (4),
यच्छ॒ताधि॑ (5), अ॒स्मभ्यं॑ ता॒नि म॒रुतो॒ वि य॑न्त (6), र॒यिं नो॑ धत्त वृषणः
सु॒वीर॑म् (7)

10: Manifest the Light**Metre: Gāyatrī****1.86.1: Worshipper and Maruts**

In the abode (body) of yajamāna, you drink the Soma (1),

O Luminous ones from the Heaven, O Maruts (2).

He is close to the strong guardians of the consciousness-rays (3).¹

Details: Note the close relationship between the Maruts who are typal beings, and the human yajamāna.

1.86.2: Invocations

During the lauds in the Soma-yajna of the sages (1,3),

hear the invocations, O Maruts, O carriers of yajña (2,4).²

Details: Maruts are asked to hear the invitational invocations during the (subtle) Soma-pressings and the lauds of the sages.

1.86.3: Abode of Rays

His wisdom is sharpened by the strong ones (1).

Then he moves into the abode of the Consciousness-Rays (2).³

1.86.4: Soma Pouring

On the inner altar-seat of the hero-worshipper is poured (1),

the Soma (as) ordained from the Heavens; it excels (2,4).

The hymn of praise is uttered and there is joy (3).⁴

Details: The pressing of Soma releases bliss which pervades everywhere. Hence it is said to excel or become well-known.

¹ मरुतो यस्य हि क्षयं पाथा (1), दिवो विमहसः (2), स सु-गोपातमो जनः (3)

² यज्ञैः वा (1), यज्ञवाहसो (2), विप्रस्य वा मतीनाम् (3), मरुतः शृणुता हवम् (4)

³ उत वा यस्य वाजिनो अनु विप्रम् अतक्षत (1), स गन्ता गोमति ब्रजे (2)

⁴ अस्य वीरस्य बर्हिषि सुतः (1), सोमो दिर्विष्टिषु (2), ज्वथं मदश्च (3), शस्यते (4)

1.86.5: Lauds and the Sun

May Maruts listen to him (1),

who is prominent among the Seers (2).

May his impulsions (powered by Maruts) reach even the Sun (3).⁵

Details: The Sun here is the spiritual Sun in the heart, the highest deity in Rig Veda. The Rishi is not merely praising his own lauds. He has attained prominence among the Seers by his efforts and the grace of Maruts.

Line 1: implies that Maruts are listening to his lauds.

1.86.6: Protection

For many years, we have offered our sacrifices, O Maruts (1),
protected by all the Seers (2).⁶

Details: *pūrvibhir hi* indicates a prayer that may you be gracious like you were to the Seers in the earlier years.

1.86.7: Anoint You

O Maruts, worthy of worship, may that mortal be fortunate (1),
who anoints you with offerings (which you accept) (2).⁷

Details: *parshatha*: from *prṣh*, to anoint or sprinkle;

1.86.8: Wish of the Worker

O Leaders, strong in Truth (2,4),
for the yajamāna who toils and sings your praises (1,3),
grant him the fulfilment of his intense wish (5).⁸

⁵ अस्य श्रोषन्तु आ (1), भुवो विश्वा यः चर्षणीः अभि (2),

सूरं चित् ससुषीः इषः (3)

⁶ पूर्वीभिः हि दंदाशिम शरद्भिः मरुतो वयम् (1), अवोभिः चर्षणीनाम् (2)

⁷ सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यैः (1), यस्य प्रयांसि पर्वथ (2)

⁸ शशमानस्य वा (1), नरः (2), स्वेदस्य (3), सत्यशवसः (4),

विदा कामस्य वेनंतः (5)

Details: The wish mentioned here is not of the ordinary kind. It has become intense by the practice of askesis (*tapas*) and hence it is said to be luminous.

1.86.9: Destroy Foes

You of unfailing strength, manifest that might (1).

Destroy the *rākṣhasa* with your luminous greatness (2).⁹

Details: *tat*: it indicates the greatness, *mahat*, the might of all the Gods as sung in the many verses of (3.55).

1.86.10: Manifest the Light

Dispel the hidden darkness (1);

drive away every fiend individually (2).

Manifest the Light which we desire (3).¹⁰

Details: This verse indicates clearly the psychological nature of the foes in Rig Veda. They represent the forces of darkness and violence which is hidden and eats all the Light which nourishes the caring and sharing qualities in nature. Only the Light can destroy these forces. Obviously the Light is not merely physical.

The literal translation of the first line is "conceal or hide the hidden darkness." Concealing the darkness means removing it.

⁹ यूयं तत् सत्यशवस आविष्कर्त महित्वना (1), विध्यता विद्युता रक्षः (2)

¹⁰ गूहता गुह्यं तमो (1), वि यात विश्वम् अत्रिणम् (2),

ज्योतिष्कर्ता यत् उदमसि (3)

Hymn 1.87: Help to Earth

1: Seen with their Light

2: Spread the Energies

3: The Earth Receives the Energies

4: Remover of Debts

5: Sacrificial Name

6: Attain Maruts' Abode

Metre: Jagatī

1.87.1: Seen with their Light

The Maruts, who are assailers, mighty, exuberant (1),
undefeated, fearless, remover of foes (2),
well-beloved and superlative leaders (3),
are beheld distinctly with their radiances (4),
like stars surrounded by the scant rays (of dawn) (5).¹

Details: The stars look brilliant in the early dawn surrounded by the scant sunlight. Maruts look like these stars.

rjīṣiṇaḥ: remover of foes; derived from *ruj* to break; both Skandaswami and S give peculiar meanings as discussed in (1.32.6).

1.87.2: Spread the Energies

In the curved path (the human body) (1),
you spread (the energies in) the moving cloud (2),
like birds which scatter the objects in their path, O Maruts (3).
Then the store of energies pours out near your car (4).
Upon your worshipper, you shower the honey-hued light (5).²

¹ प्र-त्वक्षसः प्रतवसो विरजिनो (1), अनानता अविथुरा ऋजीषिणः (2),
जुष्टमासो नृतमासो (3), अजिभिः व्यानज्रे (4), के चित् उस्मा इव स्तृभिः (5)

² उपह्वरेषु (1), यत् अचिध्वं ययिं (2), वयं इव मरुतः केन चित्पथा (3),
श्रोतन्ति कोशा उप वो रथेषु (4), आ घृतमुक्षता मधुवर्णम् अर्चते (5)

Details: Curved path symbolises the human body. The Maruts spread in the human body the Divine Energies taken from their hiding place. *upahvareṣhu*: curved path, discussed in (1.62.6).

yayi: the moving cloud having divine energies.

1.87.3: The Earth Receives the Energies

When they prepare to discharge the shining energies (1,3), the Earth trembles at their approach as if by fear (2).

The Maruts are sportive, impetuous, and have luminous weapons (4). They display their own might by agitating the foes (5).³

Details: The Earth on receiving the energies discharged by the Maruts appears to shake as if by fear. *prarejate*: trembles; *ajmeṣhu*: discharges; *dhūtayaḥ*: agitating (foes); *panayanta*: display;

1.87.4: Remover of Debts

The youthful hosts are the masters of all (2).

(They) move with their own might with the spotted coursers (1), are enveloped with strength (3).

The hosts are truthful, removers of debts, blameless (4,7).

They increase the sustaining thought in us and fulfill our wishes (6).⁴

Details: *ṛṇayāva*: remover of the physical and psychological debts of devotees.

³ प्र एषाम् अज्मेषु (1), विधुरेव रेजते भूमिः यामेषु (2), यत् ह युञ्जते शुभे (3), ते क्रीळ्यो धुनयो भ्राजदृष्टयः (4), स्वयं महित्वं पनयन्त धूतयः (5)

⁴ स हि स्वसृत् पृषदश्चो (1), युवां गणो अया ईशानः (2), तविषीभिः आवृतः (3), अस्मि सत्यं क्रणयावा अनेद्यो (4), अस्या धियः प्राविताथा वृषा (6), गणः (7)

1.87.5: Sacrificial Name

Born of the ancient father, we speak (1);
the speech (coming out of us) darts (to the Maruts) (3),
at the very sight of Soma pressing (2,4).
United with the hymns, they attain to (Indra's) action (5),
then alone do they (Maruts) acquire their sacrificial Names (6).⁵

Details: The speech comes out of the mouth of the Seers effortlessly
at the sight of the symbolic Soma.

ṛkvāṇa: (united) with *ṛiks*, hymns;

nāma: Name; in the Veda it is not merely a holder or sign for a
concept; it has a power of its own. The Maruts get the power
associated with their Names only when they join in the work of Indra.

indram: Maruts; *shami*: (Indra's) action;

āshata: attain;

shami: actions; (*shamī*, 8.75.14);

1.87.6: Attain Maruts' Abode

With radiant rays, they seek to pour the blissful waters (1).
They enjoy the felicities along with Gods, lauded with *ṛiks* (2).
They who are fearless and swiftly impelled by speech (3),
attain the Maruts' own loved abode (4).⁶

⁵ पितुः प्र॒त्नस्य॒ जन्म॑ना वदामसि॒ (1), सोम॑स्य (2), जि॒ह्वा प्र जि॑गाति (3),
चक्ष॑सा (4), यदी॒म् इन्द्रं॑ शमि ऋका॑ण॒ आश॑तात् इत् (5), नामा॑नि
य॒ज्ञिया॑नि दधिरे (6)

⁶ श्रिय॑से कं भानु॒भिः सं मि॑मिक्षिरे॒ ते र॒श्मिभिः॑ (1), त ऋ॑क॒भिः सु॒खाद॑यः (2),
ते वा॒शीम॑न्त इ॒ष्मिणो॒ अभी॑रवो (3), वि॒द्रे प्रि॑यस्य॒ मारु॑तस्य॒ धाम्नः॑ (4)

Hymn 1.88: Mantra Formation

- 1: Happy Knowledge
- 2: Power to the Inert Body
- 3: Beneficent Word
- 4: Raised the Well
- 5: Mantra Revelation
- 6: Mantra Becoming Speech

[In the Prastārapaṅkti, the pāda-s 1 and 2 are in jāgata pāda (12 letters each) and last two are in Gāyatri (eight letters each)]

Metre: 1,6, Prastārapaṅkti ; 2-4, Triṣṭup ; 5, Virāḍrūpā

1.88.1: Happy Knowledge

O Maruts, come here in cars carrying lightnings and happy lauds (1).
(They) are well-weaponed and have fast steed-like wings (2).

O (Gods) of happy knowledge, for our growth (5,3),
fly quickly here with your impulsions like birds (4).¹

1.88.2: Power to the Inert Body

In their speeding cars with ruddy and tawny steeds (1,5,3),
they come with desirable and shining Energies (waters) (2,4).
Their hosts who are luminous like gold, armed with Vajra (6),
strike the Earth (body of yajamāna) with their chariot-wheels (7).²

Details: The inert body of the yajamāna enveloped by *tamas* needs to be hit by the power of movement (denoted by chariot wheels) endowed with power and knowledge so that the body absorbs this power overcoming its *tamas*.

svadhiti: Vajra;

¹ आ वि॒द्युन्मद्भिः मरुतः स्व॒कै रथै॒भिः यात॑ (1), ऋ॒ष्टि॒मद्भिः अश्व॑र्षणैः (2),

आ वर्षि॑ष्ठया (3), न इ॒षा वयो॑ न प॑सता (4), सुमा॒याः (5)

² तै॒रु॒णेभिः॑ (1), वर॒मा (2), पि॒शङ्गैः॑ (3), शु॒भे कं या॑न्ति (4), रथ॒तूभिः॑

अश्वैः॑ (5), रु॒क्मो न चि॒त्रः स्वर्धि॑तीवान् (6), प॒व्या रथ॑स्य जङ्घनन्त॒ भूमं॑ (7)

1.88.3: Beneficent Word

The hymns or speech beautify your bodies (1).

Just as they stir the woods (3),

the Maruts stir our yajñas (2),

to make them go to the higher regions (4).

O Maruts of perfect birth (6),

for you the radiant sacrificers generate the beneficent Word (5,7,9),

as if it were a treasure (8).³

Details: Once the *tamas* or inertness is removed, the sacrificers can generate the potent Word or mantra for invoking the Maruts.

vāshi: the speech which covers the body like a dress; the name of a weapon for S.

adrim: literally stone for crushing Soma; the Word; in (1.28), it is potent Word associated with Indra's thunder-weapon Vajra.

1.88.4: Raised the Well

O You who are eager (for waters) (2),

happy days have returned to you (1,3),

since the thought produced by the energy carrying waters is shining (4).

Fashioning the mantra with the luminous hymns (5),

the Gotama-s have raised aloft the well; drink from it (6,7).⁴

Details: The waters of Light and Power are held in the inert regions of the living material body. The Prāṇic body constitutes the well of these waters. The Maruts, the life-powers, pour their might upon it

³ श्रिये कं वो अधि तनूषु वार्षीः (1), मेधा (2), वना न (3), कृणवन्त ऊर्ध्वा (4), युष्मभ्यं कं (5), मरुतः सुजाताः (6), तुविद्युम्रासौ (7), धनयन्ते (8), अद्रिम् (9)

⁴ अहानि (1), गृध्राः (2), पर्या व आगुः (3), इमां धियं वार्क्यां च देवीम् (4), ब्रह्म कृण्वन्तो गोतमासो अकैः (5), ऊर्ध्वं नुनुद्र उत् सधिं (6), पिबन्धै (7)

and impel it to move upward with its contents. Recall the comments on the symbolism of well in mantra-s (1.85.10 and 11).

gr̥dhrā: greedy persons; those eager for a drink.

vārkāryām: the actions (*kāryā*) done by the light and energy carrying waters (*vārbhiḥ*), (KS);

1.88.5: Mantra Revelation *

That connection (to the revelation of the mantra-letters) (1), which had become concealed, is now known again, O Maruts (2). This (connection) was made by Gotama on beholding you (3), moving in golden-wheeled and steel-armed cars (4), O killers of the mighty foes (5).⁵

Details: Seer Gotama received a revelation of the mantra written in a script. He had forgotten it or it became lost to him. Now he has remembered it on seeing the car of Maruts.

A spiritual experience getting lost and recovered is not uncommon. The two keywords are *svasarha* and *yojanam*. The earlier verse described the generation of the Word or Mantra. This describes the direct process of the revelation; in particular, the recovery of a lost mantra.

sasvarha: *sasva* is a synonymn of secret or that which is concealed; S assigns the meaning of 'being recited' for which there is no basis.

yojanam: connection; *acheti*: becomes known;

vidhāvataḥ: moving in many ways; *na*: now;

* The metre here is Virāḍrupa, made of 2 pāda-s of eleven akṣhara-s and two of eight akṣhara-s.

⁵ एतत् त्यत् न योजनम् (1), अचेति सस्वर्हं यन्मरुतो (2), गोतमो वः पश्यन् (3), हिरण्यचक्रान् अयोदंष्ट्रान् विधावतो (4), वराहून् (5)

1.88.6: Mantra Becoming Speech

O Maruts, this mantra (formation) (1),
after being turned into the speech of myself the singer (3),
sings the glory of each of you separately (2);
It, along with other verses, spontaneously exalts the strength (4),
in your arms which follows your own nature (5).⁶

Details: Wilson following S translates the second half of the verse as follows: "The speech of the priest has now glorified you, without difficulty, with sacred verses, since you have placed food in our hands".

svadha: the power which upholds one's nature; appears in (1.6.4) and other places with this unique single meaning, for S, it is food.

All-Gods (1.89-1.90)

These two Sūkta-s are dedicated to Vishvedevāḥ, All-Gods. The qualities mentioned in these two Sūkta-s are common to all the Gods. Who are the All-Gods?

Some, like the ancient commentator Shākapūṇi, believe that Vishvedevāḥ constitute a special class of Deities. In the opinion of Yāska, the term Vishva is in the sense of all; hence it refers to the collective of all the Gods including the Gods with specific names like Agni etc. and those not specifically mentioned. This view seems to be better since all the hymns addressed to them carry the implied sense of the assembly of all the Gods. These hymns especially stress the qualities common to all the Gods. Vishvedevāḥ occurs in the Rig Veda for the first time in mantra-s (1.3.7) to (1.3.9).

The mantra-s of this two Sūkta-s are widely quoted or paraphrased in several Upanishads and other Hindu scriptures of later times. The Sūkta (1.89) shows the advanced state of the Vedic society

⁶ एषा स्या वो मरुतो (1), अनुभर्त्री प्रति द्योभति (2), बाधतो न वाणी (3),
अस्तौभयद् वृथा आसाम् अनु (4), स्वधां गर्भस्त्योः (5)

where knowledge from all sides was welcomed. Also in (1.89.10) is the earliest conception of Infinity, Aditi. We see here a happy balance between spiritual pursuits and the demands of everyday life.

Sūkta (1.90) has the famous mantra-s dealing with bliss, the so called Madhu Vidya.

Hymn 1.89: Gods Shower Knowledge and Welfare on All

- 1: Welcome for All Knowledge
- 2: Right Thoughts
- 3: Dakṣha and Aditi
- 4: Divine Felicities
- 5: Our Knowledge Increases
- 6: Welfare of All
- 7: Place of Inner Yajña
- 8: Auspicious Hearings and Seeings
- 9: Life-span
- 10: Aditi the Infinite

Metre: 1-5,7, Jagatī ; 6, Virāṭsthāna; 8-10, Triṣṭup

1.89.1: Welcome for All Knowledge

May blissful impulsions come to us from all sides (1),
which harm no one, are unimpeded (2),
and victorious over the forces of division (3).
May the Gods be always for our increase (4),
never moving away from us (5),
but always guarding us day by day (6).¹

Details: Note the adjective such as 'victorious over divisive forces'. Any knowledge which does not cause any division in the society is

¹ आ नो भद्राः क्रतवो यन्तु विश्वतो (1), अदब्धासो अपरीतास (2),
उद्भिदः (3), देवा नो यथा सदमिद् वृधे असन् (4), अप्रायुवो (5),
रक्षितारो दिवेदिवे (6)

welcomed. Clearly the society had the strength to face external influences, which were divisive without resorting to artificial barriers like the 'iron curtain' of modern times. This mantra shows the openness of the Vedic Society. Openness is nominally stressed in the West only during the last two centuries.

kratavah: the power of will and knowledge associated with consciousness leading to the perfection in all actions; translated as impulsions for simplicity.

1.89.2: Right Thoughts

May the blissful and right thinking of the Gods be ours (1).

May their gifts to sincere seekers be also bestowed on us (2).

May we attain to the friendship with the Gods (3).

May the Gods extend our life-span (4).²

Details: *ṛjūyatām*: those who go on a straight and right path; straight-forward persons with no evasiveness. *ṛju*: straight; life-span: see (1.89.9).

1.89.3: Dakṣha and Aditi

With the ancient Word, we call them (1),

Bhaga, Mitra, Aditi, the unerring Dakṣha (2),

Aryamān, Varuṇa, Soma and Ashvins (3).

May the felicitous Sarasvati grant us bliss (4).³

Details: Dakṣha and Aditi occur in the Veda together in many places such as "Dakṣha is born of Aditi, and Aditi of Dakṣha" (10.72.4). We should distinguish this Dakṣha from his namesake in the Purāṇa. Sri Aurobindo states, "the root *dakṣh* means to hurt, kill and also to be competent, able; adjective means clever, skilful; noun means strength

² देवानां भद्रा सुमतिः (1), ऋजूयतां देवानां रातिरभि नो नि वर्तताम् (2),

देवानां सख्यमुप सेदिमा वयं (3), देवा न आयुः प्र तिरन्तु जीवसे (4)

³ तान् पूर्वया निविदा हूमहे वयं (1), भगं मित्रमदितिं दक्षमश्विधम् (2),

अर्यमणं वरुणं सोमम् अधिना (3), सरस्वती नः सुभगा मयस्करत् (4)

or mental ability. . . . ; must have meant at one time discernment, judgement, discriminative thought-power. . . . " S translates it as strength. For Aditi, see (1.89.10). See also (1.2.7).

'Dakṣha is born to Aditi', means, 'as the infinite she (Aditi) gives birth to Dakṣha, the discriminating and distributing thought'. 'Aditi is born to Dakṣha' means, 'she herself is born to Dakṣha as the cosmic infinite whose udders feel all the words'. (SA)

nivid: *nivid* is a synonym of divine speech; *nivid* also refers to a subset of Vedic hymns in the Veda Samhita-s.

1.89.4: Divine Felicities

May Vāyu waft for us the powers both healing and blissful (1).

May mother Earth and father Heaven, (do so) (2).

The stones preparing the Soma create the bliss (3).

May the Ashvins hear (our call) with understanding (4).⁴

Details: The three steps in this verse are related to the yoga happening in the subtle body. The God Vāyu generates the medicaments in the midworld or world of life-energies in our body. Then as already described in hymn (1.28), the Earth and Heaven act like a pair of stones to crush the medicaments and release the bliss in them. This bliss is distributed appropriately to all the parts of the body by Ashvins, the divine physicians. Hence the call to Ashvins to be yoked to understanding.

Line (1) is also (10.186.1).

⁴ तत् नो वातौ मयोभु वातु भेषजं (1), तन्माता पृथिवी तत् पिता द्यौः (2),
तद् ग्रावाणः सोमसुतौ मयोभुवः तदश्विना शृणुतं धिष्यता युवम् (4)

1.89.5: Increase Our Knowledge

The Lord, the protector of all things, mobile or stationary (1),
 who fills (all) with enlightened thought, him we call for protection (2).
 He, Pūṣhaṇ, increases the knowledge in us (3),
 he is also its guardian (4).
 May he, unobstructed, promote our welfare (5).⁵

Details: The idea is that the cultivation of enlightened thought dealing with the welfare of all automatically gives us protection, i.e., the circumstances which confront us, beneficial or otherwise, are primarily caused by our thoughts.

1.89.6: Welfare of All

May Indra of vast hearing establish our welfare (1).
 May Pūṣhaṇ, all-knower, be for our well-being (2).
 May Tārṁṣhya with non-injuring fellows promote our welfare (3).
 May Bṛhaspati grant us peace (4).⁶

Details: This verse is also in Nṛsimhapūrva Tāpani U. (1.1).
 Tārṁṣhya: son of Tṛṁṣha, also known as Garutman, who is a vehicle for bringing the red-coloured rays of the Dawn, Aruṇa. His motion is perfect. This fact is stated as “the fellows of the car are perfect or undamaged and do not cause injury to anyone”.

⁵ तमीशानं जगतः तस्थुषः पतिं (1), धियम् जिन्वम् अवसे हूमहे वयम् (2),
 पूषा नो यथा वेदसाम् असत् वृधे (3), रक्षिता (4), पायुः अर्दब्धः स्वस्तये (5)

⁶ स्वस्ति न इन्द्रो वृद्धश्रवाः (1), स्वस्ति नः पूषा विश्ववेदाः (2),
 स्वस्ति नः ताक्ष्यो अरिष्टनेमिः (3), स्वस्ति नो बृहस्पतिः दधातु (4)

1.89.7: Place of Inner Yajña

The Maruts, sons of Prishṇi, with deers of pure white spots (1),
who are of happy gait (2),
go frequently to the inner yajña where knowledge is revealed (3).
They are the knowers, radiant as the Sun with Agni as their tongue (4).
May all these Gods come here for our protection (5).⁷

Details: Prishṇi: see (1.37.9), (1.85.2).

1.89.8: Blissful Hearings and Seeings

O Gods, may we hear (only) what is blissful (1);
may we behold with our eyes what is blissful (2).
Praising you with bodies having firm limbs (3),
may we enjoy the God-given span of life (4).⁸

Details: This verse is the first or invocatory verse in both the Prashṇa U. and Māndukya U. It is also found in Nṛishimhapūrvatāpani U. (1.1) and the Mukti U.(1). Also in Sāma Veda Samhitā 1224, Vājasaneyi Samhitā (25.21), Taittiriya Aranyaka (1.1.1), Aitareya Aranyaka (1.1). Verses similar to this are in many later Hindu scriptures, such as Srimad Bhāgavatam, Book 10, “*vānī guṇānukathane shravaṇam kathāyām . . .*”.

yajatrāḥ: masters of sacrifice;

Line 1: Whatever we hear from any person, whether friend or foe or indifferent should be regarded as coming from the supreme and given careful hearing. This line does not mean that we should be hearing devotional songs all the time.

⁷ पृषदश्वा मरुतः पृश्निमातरः (1), शुभं-यावानो (2), विदथैषु जग्मयः (3),

अग्निजिह्वा मनवः सूरचक्षसो (4), विश्वे नो देवा अवसा गमन् इह (5)

⁸ भद्रं कर्णेभिः शृणुयाम देवा (1), भद्रं पश्येम अक्षभिः यजत्राः (2),

स्थिरैरङ्गैः तुष्टुवांसः तनूभिः (3), वि अशेम देवहितं यत् आयुः (4)

1.89.9: Life-span

May we be in your proximity for a hundred years, O Gods (1).
Before the decay or oldage strikes our bodies (2),
and before our sons become fathers (3),
interrupt not the span of our life-journey in the middle (4).⁹

Details: This verse occurs in Vājasaneyi Samhitā (25.22), Bṛhaddevata (3.122). Even though *shata* means a hundred, the life-span need not be regarded as exactly equal to one hundred years. Commenting on this verse, the Taittirīya Āraṇyaka declares, “whatever life-span or limit we impose on ourselves, that indeed becomes the limit.” “*yavatīḥ samā eṣhyan manyeta tāvadeva mānam syāt*” (quoted by KS).

1.89.10: Aditi, the Infinite

Aditi is Heaven, Aditi is the Mid-world (1);
Aditi is the Mother (Earth), Aditi is the Father and Son (2).
She is (the collective of) all the Gods; she is the five peoples (3);
Aditi is all that is born and what is yet to be born (4).¹⁰

Details: Aditi represents the earliest conception of infinity, specially related to the idea of infinite existence including space, manifestations, time etc. See the note in (1.89.3). This infinite existence is referred as the principle of Aditi, *adititvam*, in Brh. U. (1.2.5). This verse is also found in Atharva Veda (7.6.1), Vājasaneya Samhitā (25.23) and other books.

putraḥ: sons, all the beings born of the parents, Heaven and Earth.
panchajanā: five peoples. They are the beings of the five planes namely matter *anna*, vital or emotional *Prāṇa*, mental *mana*,

⁹ शतमिन्नु शरदो अन्ति देवा (1), यत्रा नश्चक्रा जरसं तनूनाम् (2),

पुत्रासो यत्र पितरो भवन्ति (3), मा नो मध्या रीरिषत आयुः गन्तौः (4)

¹⁰ अदितिः द्यौः अदितिः अन्तरिक्षम् (1), अदितिः माता स पिता स पुत्रः (2),

विश्वे देवा अदितिः पञ्च जना (3), अदितिः जातम् अदितिः जनित्वम् (4)

supramental *vijnāna* or *mahas* and bliss *ānanda*. See (1.7.9) for the conjectures on these five peoples.

Hymn 1.90: The Paths of Bliss

- 1: Lead Us to the Truth
- 2: Delusion and Vastness
- 3: Happiness
- 4: Path for Bliss
- 5: Thoughts Led by Light
- 6: Madhu Vidya-1
- 7: Madhu Vidya-2
- 8: Madhu Vidya-3
- 9: Peace for All

Metre: 1-8, Gāyatrī; 9, Anuṣṭup

The verses (6) to (8) form the foundation of the doctrine of bliss or honey of the Brh. U. (2.5.1-2.5.19). See, 'Lights on Upanishads', by KS, (SAKSI).

1.90.1: Lead Us to the Truth

By straight paths may Varuṇa and Mitra lead us (1),
to the great sages endowed with knowledge (2).
Also may Aryamān (lead us) in harmony with the Gods (3).¹

1.90.2: Delusion and Vastness

They hold the riches in cover (1).
They are undeluded because of their vastness (2).
Forever they guard their laws of working with their radiances (3).²

¹ ऋजुनीती नो बरुणो मित्रो नयतु (1), विद्वान् (2),

अर्यमा देवैः सजोषाः (3)

² ते हि वस्वो वसवानाः (1), ते अप्रमूरा महोभिः (2), व्रता रक्षन्ते विश्वाहा (3)

Details: The wealth or knowledge is the foundation of all existence. It is not merely physical. This knowledge is revealed to the human aspirant when s/he is ready.

Delusion about our own greatness comes because of our limited knowledge. The Gods are not deluded because of their abode in the Vast.

The gods are illimitable by their vastness and they maintain the laws of their activity in the universality of forces.

mahas: light, vast; *vasavānāḥ*: those who cover;

vas: clothing, covering. *vrata*: divine laws of workings; not the usual ritual observances like fasting performed by some persons.

1.90.3: Happiness

May the immortals grant happiness to us mortals (1),
repelling the powers inimical (to us) (2).³

1.90.4: Path for Bliss

For our easy progress (or bliss) (2),
may Indra and Maruts secure a path for us (1,3);
Also may Pūṣhan and Bhaga, the Gods adorable (do so) (4).⁴

Details: The path for us has to be secured against the psychological foes. *suvitāya*: happy journey or movement. Its opposite is *durita*.

1.90.5: Thoughts Led by Light

Form in us the thoughts which are led by the rays of illumination (1),
O Pūṣhan, Viṣṇu and the hosts of Maruts (2).
Make us indestructible (or full of happiness).⁵

³ ते अ॒स्मभ्यं॑ शर्म॑ यंसन् अ॒मृता॒ मर्त्ये॑भ्यः (1), बा॒र्धमा॒ना अप॒ द्विषः॑ (2),

⁴ वि नः॑ प॒थः (1), सु॒वि॒ताय॑ (2), चि॒यन्तु॑ इन्द्रो॑ म॒रुतः॑ (3),

पू॒षा भगो॑ व॒न्द्यासः॑ (4)

⁵ उ॒त नो॑ धि॒यो गोअ॑ग्राः (1), पू॒षन् वि॒ष्णो ए॒वया॑वः (2),

कर्ता॑ नः स्व॒स्ति॒मत्तः॑ (3)

Details: *evayāvah*: those who run their course on steeds, hosts of Maruts. *goagrāḥ*: fronted by the rays of knowledge, *go*; (for S, fronted by cows);

S translates first half as, “make our rites restorative of our cattle.”

1.90.6: Madhu Vidya - 1

Sweetness in the winds of life to the truth-seeker (1).

Sweet flow for him the rivers of being (2).

Sweet for us be the growths (of earth) (3).⁶

Details: The three verses (1.90.6 - 1.90.8) are repeated in several Upanishads such as Brh. U. (6.3.6), where it is intertwined with the famous *gāyatri* mantra of RV (3.62.10); it is also in Mahanārāyaṇa U. (Sec. 39, Verses 4-6). These verses constitute the foundation for the doctrine of honey or bliss, elaborated in the Brh. U. (2.5), known as Madhu Brāhmaṇa. The translation of all the 3 mantra-s is due to Sri Aurobindo.

One who seeks Truth, is aware of the joy and sweetness exuded by every aspect of life and nature. He/she is aware of the bliss released by the physical wind and the non physical prāṇic forces around him. But an unconscious person is unaware of this joy. A person walking or sitting in a park who is lost in his own thoughts is unaware of the beauty around him and the joy released by every tree and bush.

1.90.7: Madhu Vidya - 2

May the nights be sweet for us and also the dawns (1).

May the Earth and its associated regions be sweet (2).

May the Father-Heaven be sweet to us (3).⁷

⁶ मधु वाता कृतायते (1), मधु क्षरन्ति सिन्धवः (2),

माध्वीः नः सन्तु ओषधीः (3)

⁷ मधु नक्तम् उत उषसो (1), मधुमत् पार्थिवं रजः (2),

मधु द्यौः अस्तु नः पिता (3)

Details: *rajaḥ*: it is a synonym of *loka* or world. *pārthivam rajaḥ*: the collective of the physical world, vital world, mental world etc.

1.90.8: Madhu Vidya - 3

Full of sweetness to us be the lord of bliss (or trees) (1).

Full of sweetness Sūrya, the luminous (2).

Sweet become to us the herds of his rays (3).⁸

1.90.9: Peace for All

O Mitra, be a peace to us, peace Varuṇa (1);

peace in us, Aryamā (2);

peace in us, Indra and Bṛhaspati (3);

Peace in us, Viṣṇu, the wide-striding (4).⁹

Details: This verse is the invocatory verse (1.1.1) in the Taittirīya U.

Viṣṇu: one capable of extension, *vyāpanashīla*.

We can also translate, '*sham no*', as, 'be gracious to us'.

Hymn 1.91: Soma Leads Us to Bliss

1: Straight Path

2: Discrimination

3: Soma and The Solar Gods

4: Offerings with a Calm Mind

5: Will in Action

6: Immortality for Us

7: Gifts to Young and Old

8: Friend like You

9: Create Bliss

10: Our Increase

⁸ मधुमान् नः वनस्पतिः (1), मधुमान् अस्तु सूर्यः (2),

माध्वीः गावो भवन्तु नः (3)

⁹ शं नो मित्रः शं वरुणः (1), शं नो भवतु अर्यमा (2),

शं न इन्द्रो बृहस्पतिः (3), शं नो विष्णुः उरुक्रमः (4)

- 11: Gracious
 - 12: Impel Our Journey and Heal Us
 - 13: Rejoice
 - 14: Becoming Seer
 - 15: Friend
 - 16: Illumined Strength
 - 17: Attentive to Our Growth
 - 18: Inspirations
 - 19: Homes with Gates
 - 20: Son Fit for Knowledge and Debate
 - 21: Giver of Life-energies
 - 22: Made the Midworld Wide
 - 23: Share of Wealth
- Metre: 1-4, 18-23, Triṣṭup ; 5, 16, Gāyatrī ; 17, Uṣṇik

1.91.1: Straight Path

O Soma, you are known by our intelligence (1).

You lead us along the straight path, O Soma (2).

O Indu, by the guidance from you (3,5),

our wise forefathers obtained felicities and bliss from the Gods (4,6).¹

Details: Soma leads us systematically from peak to peak towards the goal. He drenches us with Delight. By the guidance of Soma, the forefathers obtained various felicities, physical and psychological, from the Gods. *rajiṣṭham*: most straight;

indu: one who drenches with delight (*undanashīla*), Soma.

1 त्वं सौम प्र चिकितो मनीषा (1), त्वं रजिष्ठम् अनु नेषि पन्थाम् (2),

तव प्रणीती (3), पितरो न (4), इन्द्रो (5), देवेषु रत्नम् अभजन्त धीराः (6)

1.91.2: Discrimination

O Soma, you are the doer of good deeds by your willings (1).
 You are mighty with skills of discrimination (2).
 By your greatness you shower (us) with your gifts (3);
 luminous with your lights, you are the guide of men (4).²

1.91.3: Soma and the Solar Gods

O Soma, yours are like the activities of king Varuṇa (1).
 Your lustre (or domain) is vast and profound (2).
 Pure are you, delightful like Mitra (3);
 Like Aryaman, you are all-discerning, O Soma (4).³

Details: *dakṣha*: discernment; discrimination between truth and falsehood.

Mitra, Varuṇa, Bhaga and Aryaman are the four solar powers.

1.91.4: Offerings with a Calm Mind

With all your lustres in Heaven, in Earth (1,3),
 in the mountains, in the growths of earth, and in the waters (2),
 do accept our offerings, O King Soma (5),
 who is right-minded, free of wrath, with all (the lustres) (4).⁴

Details: Since Soma is the lord of bliss, there is no trace of anger or wrath in him.

dhamāni: lustres; seats (SA)

-
- 2 त्वं सोमं क्रतुभिः सुक्रतुः (1), भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः (2),
 त्वं वृषां वृष्टत्वेभिः महित्वा (3), युष्मेभिः युष्मी अभवो नृचक्षाः (4)
- 3 राज्ञो नु ते वरुणस्य व्रतानि (1), बृहत् गभीरं तव सोम धामं (2),
 शुचिः त्वम् असि प्रियो न मित्रो (3), दक्षाय्यो अर्यमेवा असि सोम (4)
- 4 या ते धामानि दिवि या पृथिव्यां (1), या पर्वतेषु ओषधीषु अप्सु (2),
 तेभिः नो (3), विश्वैः सुमना अहँलन् (4), राजन् सोमं प्रति हव्या गृभाय (5)

1.91.5: Will in Action

O Soma, you are the master of all existence (1).

O King, you are the slayer of Vṛtra (2).

You are the happy will in action (3).⁵

Details: Even though *kratu* (the power of will) is associated with mainly Agni, it is valid for all Gods. It is *bhadra*, both happy and good.

1.91.6: Immortality for Us

O Soma, you have control to make us live (4),

that we should not die (5),

O Lover of Lauds, O Lord of Delight (6).⁶

1.91.7: Gifts to Young and Old

O Soma, to the great ones desiring the Truth (3),

you grant great happiness (1);

to the young, the discriminative skill to live long (2,4).⁷

Details: (Alt.): O Soma, for him who is already great in the truth (3), and for him who is young in the truth (2),

you establish Bhaga in joyance that has power for life (1,4). (SA)

In line 1 (of SA), Bhaga is recognized as the solar deity who distributes the joy. Note the difference between the two translations.

1.91.8: Friend like You

O King Soma, guard us from every one wishing us harm (1).

He will not get hurt who has a friend like you (2).⁸

⁵ त्वं सौमासि सत्यंतिः (1), त्वं राजोत वृत्रहा (2), त्वं भद्रो असि क्रतुः (3)

⁶ त्वं च सोम नो वशौ जीवातुं (4), न मरामहे (5), प्रियस्तौत्रो वनस्पतिः (6)

⁷ त्वं सौम महे भगं (1), त्वं यूने (2), ऋतायते (3), दक्षं दधासि जीवसे (4)

⁸ त्वं नः सोम विश्वतो रक्षां राजन् अघायतः (1),

न रिष्येत् त्वावतः सखा (2)

1.91.9: Create Bliss

O Soma, with your increasings that create bliss in the giver (1),
Become the preserver of our being (2).⁹

1.91.10: Our Increase

O Soma, come here to enjoy our yajña and our mantra (1).
Make the increase (of your power) in us possible (2).¹⁰

1.91.11: Gracious

O Soma, by means of our lauds we increase you in us (1).
You (make us) the knowers of mantra-s (2).
O Gracious One, enter into us (3).¹¹

1.91.12: Impel Our Journey and Heal Us

O Soma, become for us the impeller of our journey (1),
the healer of diseases, one who knows (or finds) the riches (2),
and the one who increases our nourishment (3).
Become for us the perfect friend (4).¹²

Details: The implication of this verse is that disease comes because of our inability to progress. *gaya*: journey, (1.74.2); wealth (S); *amī*: diseases, unfriendly powers;

⁹ सोम॒ याः ते॑ मयो॒भुव॑ ऊ॒तयः॑ सन्ति॒ दा॒शुषे॑ (1),

ताभिः॑ नो अ॒विता॑ भ॒व (2)

¹⁰ इ॒मं य॒ज्ञमि॒दं व॒चो॑ जु॒षाण॑ उ॒पाग॑हि (1), सोम॒ त्वं नो॑ वृ॒धे भ॒व (2),

¹¹ सोम॑ गी॒र्भिः ष्वा॑ व॒यं व॒र्धया॑मो (1), व॒चो॒विदः॑ (2),

सुमृ॒ळी॒को न॒ आ वि॑श (3)

¹² ग॒य॒स्फा॒नो (1), अ॒मीव॒हा व॑सु॒वित् (2), पु॒ष्टि॒वर्ध॑नः (3),

सु॒मि॒त्रः सोम॑ नो भ॒व (4)

1.91.13: Rejoice

O Soma, rejoice in our hearts like cows in fresh pastures (1),
like men in their own homes (2).¹³

1.91.14: Becoming Seer

O Shining Soma, that mortal who lauds you for your friendship (1),
is rendered skilful in discrimination by you (2),
he (becomes) a Seer (3).¹⁴

Details: The verse clearly states that one is not a born a Seer; one has to do askesis (*tapas*) to attain the status of a Seer.

1.91.15: Friend

Keep us far from the attack that divides, O Soma (1),
protect us from the evil (2).
Flourish in us, a friend taking the ease of his perfect pleasure (3).¹⁵

1.91.16: Illumined Strength

O Soma, increase (in us) (1).
May illumined strength coming from every side unite with you (2).
Join us to plenitude (3).¹⁶

Details: Soma manifests at the meeting place of all opulences and makes them accessible to the yajamāna. This rik is used in invoking Soma in the Navagraha Pūja.

¹³ सोमं रारन्धि नौ हृदि गावो न यवसेषु आ (1), मर्यं इव स्व ओक्ष्ये (2)

¹⁴ यः सोमं सख्ये तव रारणद् देव मर्त्यः (1), तं दक्षः (2), सचते कविः (3)

¹⁵ उरुष्या णो अभिशस्तेः सोम (1), नि पाहि अंहसः (2),

सखा सुशेव एधि नः (3)

¹⁶ आ प्यायस्व (1), समेतु ते विश्वतः सोम वृष्ण्यम् (2),

भवा वाजस्य संगथे (3)

1.91.17: Attentive to Our Growth

Grow full in us with all your rays (1,3),

O Soma of the complete ecstasy (2).

Be in us full of perfect inspirations that we may grow (4).¹⁷

[*sushravastamah*: full of perfect inspirations;

amshuh: rays, (8.72.2); delights, (5.36.1);]

1.91.18: Inspirations

Together may they come, thy nourishments (1),

thy plenties and the abundances of thy strength (2),

while you overcome the attack that would obstruct (3).

So growing in fullness towards immortality, O Soma (4),

hold for us the highest inspirations in the heaven of the mind (5).¹⁸

Details: In popular literature, knowledge and enjoyment are regarded as incompatible. The Vedic idea is that the aim of knowledge is Delight i.e., the streams of the rays of knowledge flow and attain the Soma.

1.91.19: Homes with Gates

O Soma, may all your divine lustres (1),

worshipped with offering, envelop our yajña (2).

Increasing the home (body), pushing ever onward (3),

perfect in energy, slaying all weakness (4),

travel forward to the gates, O Soma (5).¹⁹

¹⁷ आ प्यायस्व (1), मदिन्तम् सोम (2), विश्वेभिः अंगुभिः (3),

भवा नः सुश्रवस्तम् सखा वृधे (4)

¹⁸ सं ते पर्यासि समु यन्तु (1), वाजाः सं वृण्यानि (2), अभिमातिषाहः (3),

आप्यायमानो अमृताय सोम (4), दिवि श्रवांसि उत्तमानि धिष्व (5)

¹⁹ या ते धामानि (1), हविषा यजन्ति ता ते विश्वा परिभूः अस्तु यज्ञम् (2),

गयस्फानः प्रतरणः (3), सुवीरो अवीरहा (4), प्र चरा सोम दुर्यान् (5)

Details: *gaya*: homes, the bodies of the performers of yajña, (6.2.8) (SA); it is a common symbol in the Upanishads also. Soma permeates them or increases them with bliss and makes them habitable for the Gods. Note that *gaya* in *gayasphāna* is rendered by KS in (1.74.3) as movement, with explanation.

duryān: gates; the subtle body has several gates to allow the entry of Divine Energies or lustres mentioned in line 1.

suvīraḥ : with hero-strengths, perfect in energy;

1.91.20: Son Fit for Knowledge and Debate

Soma gives the Ray-Cow and the swift Life-energies (1,5),
Soma gives the hero-son skilled in works (2),
to him who has the appropriate subtle body (3),
who is fit for the abode of knowledge (4),
and fit for the assembly having the inspiration of Fathers (5);
to him who appropriately divides, and offers (6).²⁰

Details: *vīram*: hero-son, progeny in the form of disciple to whom the power of Rishi is transferred and who upholds and propagates his master's teachings.

sādanyam: the subtle body (*sādana*) fit for the inner yajña.

dhenu: the Ray of Knowledge; it is cow for S. Hence the usage Ray-Cow.

²⁰ सोमो धेनुं सोमो अर्वन्तम् आशुं (1), सोमो वीरं कर्मण्यं ददाति (2),
सादन्यं (3), विद्व्यं (4), सभेयं पितृश्रवणं (5), यो ददाशदस्मै (6)

1.91.21: Giver of Life-energies

You are invincible in battles (1).

You are satisfied in the throngs of war (2),
winner of heaven, winner of the waters (3),
and our defender amidst crookedness (4).

Born in our fullnesses, firmly dwelling in us (5),
you are rich in inspiration and victorious (6).

By your raptures, O Soma, may we be intoxicated (7).²¹

Details:

yutsu: battles, *pṛtanasu*: armies; *vṛjansya*: struggle, crookedness;

1.91.22: Made the Midworld Wide

You have manifested all these growths of earth (1,3),
the energies and the Rays, O Soma (2,4).

You have extended the vast midworld (5).

With your Light, you have dispelled the darkness (6).²²

Details: Soma, the essence of Delight, generates or manifests the entire gamut of creation beginning with the herbs giving the essence of delight of Earth to the Seers. Soma as the all-creator, creating Sun, Agni etc., is mentioned in (9.96.5) where the word *janita* occurs 7 times. The delight dispels both the inner darkness in man as well as the outer forces of darkness in the cosmos.

²¹ अषाढं युत्सु (1), पृतनासु पप्रि (2), स्वर्षाम् अप्सां (3), वृजनस्य गोपाम् (4),
भ्रेषुजां सुक्षितिं (5), सुभ्रवसं जयन्तं (6), त्वामनु मदेम सोम (7)

²² त्वमिमा ओषधीः सोम विश्वाः (1), त्वमपो (2), अजनयः (3), त्वं गाः (4),
त्वमा ततन्थ उरु अन्तरिक्षं (5), त्वं ज्योतिषा वि तमौ ववर्थ (6)

1.91.23: Share of Wealth

With the divine mind in us, O God Soma (1),
 O forceful fighter, make war (on our behalf) (3),
 for our getting the enjoyment of felicities (2).
 May no foe harm (your power) in us (4).
 You have power over all energy (5).
 You have the perceiving vision for gods and men (6),
 in their seeking of the light (7).²³

Details: The second half refers to the recovery of the Ray-Cows by the Aṅgīrasa-s helped by other Gods like Soma. The Delight of Existence empowers the Seers to recover the knowledge or the Ray-cows hidden in the mountain of inconscience by breaking it with the mantra-s.

mā+ ātanat: do not harm (KS); (Let) none extend thee in grossness (SA);

tana has the meaning of extension also. The idea is that the extension into the obscure material realm is natural for darkness as opposed to the luminous subtlety of the Divine Mind which moves towards the higher Light.

Hymn 1.92: Uṣhā: The Dawns and the Highest Experience

- 1: Several Dawns
- 2: Dawns Bring Knowledge
- 3: Impulsion from Beyond
- 4: The Highest Experience
- 5: Inner Worship
- 6: Beyond Ignorance
- 7: Fronted by Knowledge
- 8: Inspiration and Activity

²³ देवेन नो मनसा देव सोम (1), रायो भागं (2), सहसावन् अ॒भि यु॒ध्य (3),
 मा त्वा आ त॑नत् (4), ई॒शिषि वी॒र्य॑स्य (5), उ॒भयै॑भ्यः प्र चि॑कित्सा (6),
 गर्वि॑ष्ठौ (7)

- 9: Finds the Right Word
- 10: One Form in Many
- 11: Diminishes Mortality
- 12: Divine Laws
- 13: Wondrous Richness
- 14: Shine the Ecstasy on Us
- 15: Activity and Joy
- 16: Golden Car Comes to Us
- 17: Adorable Light
- 18: Create Bliss

Metre: 1-4, Jagatī ; 5-12, Triṣṭup ; 13-18, Uṣṇik

[For certain verses, we also give the translation from Sri Aurobindo, done around 1914, published in, "Sri Aurobindo: Archives and Research, Dec 1981."]

1.92.1: Several Dawns

These Dawns have created the Light (1);
they manifest it in the eastern half of the middle-world (2).

Like the warriors burnishing their weapons,
(the Seers brighten their vital body) (3).

The radiant mothers (of Truth-Light) follow the dawn (4).¹

Details: See the Sūkta-s (1.48, 1.49) in Maṇḍala One (Part One) for information on Uṣha.

Each dawn signifies the outbreak of a type of higher consciousness. The Rīṣhi experiences several such dawns in his life. After the dawn, comes the manifestation of Truth-Light, the radiant mothers.

¹ ए॒ता उ॒ त्या उ॒षसः॑ के॒तुम॑क्र॒त (1), पूर्वे॑ अ॒र्धे रज॑सो भ॒ानुम॑ञ्जते (2),

नि॒ष्कृ॒ण्व॒ना आयु॑धानीव धृ॒ष्णवः॑ (3), प्रति॑ गावो अरु॒षीः यन्ति॑ मा॒तरः॑ (4)

(Alt.): O, these are those dawns that create for us the perception (1); in the highest realm of the luminous kingdom they brighten the light perfecting it (2).

Like violent men who furbish their arms (3),
the ruddy mothers come, the radiant herds (4). (SA)

1.92.2: Dawns Bring Knowledge

The red rays have arisen readily (1);
the dawns have harnessed (to their car) the radiant rays (3),
which are easily yoked (2).

As before, the dawns have brought the knowledge (4);
red-hued, the dawns have attained the radiant Sun (5).²

Details:

(Alt.): Upward have soared the red-active lustres covering heaven (1); yoked are the ruddy rays that set themselves perfectly to the work (2,3).

The dawns have made the manifestations of things even as before (4), and their ruddinesses have entered into the reddening light (5). (SA)

1.92.3: Impulsion from Beyond

The dawns worship with their extensions (1,3),
equal in all movements (4), like a steady worker (2).

They carry every impulsion from the beyond to the sacrificer (5,7),
who prepares (the Soma) (8),
offers liberally and does perfect deeds (6).³

² उदपसन् अरुणा भानवो वृथा (1), स्वायुजो (2), अरुषीः गा अयुक्षत (3),
अक्रन् उषासौ व्युनानि पूर्वथा (4), रुशन्तं भानुम् अरुषीः अशिभ्रयुः (5)

³ अर्वन्ति नारीः (1), अपसो न (2), विशिभिः (3), समानेन योजनेन (4),
आ परावतः इषं वहन्तीः (5), सुकृते सुदानवे (6), विश्वेदह यजमानाय (7),
सुन्वते (8)

Details:

vishvedaha: *vishvā* + *it* + *aha*: all; *viṣṭībhiḥ*: extension;

Line 6: the right doer, the right giver;

1.92.4: The Highest Experience

Like a dancer, Uṣha puts on many attractive forms (1).

She bares her breast like a cow her udders (2).

She quickly lights up the entire world (3),

like cows hastening to the stall (4).

She dissipates the darkness (5).⁴

Details: The connection between the Lines 1 and 2 is important. Uṣha puts on many forms one by one signifying the successive experiences obtained by the aspirant. Then to him/her, Uṣha gives the highest realisation just as a dancer bares her breast as a finale in her dance.

The analogy in lines 3 and 4 is interesting. Just as cows enter the stalls, Uṣha enters the highest solar regions and from there she lights up all the worlds.

Sāyaṇa translates the first line as, 'as the dancer pulls back her hair'. Just as a dancer pulls back her hair, Uṣha pulls back darkness. Line 5: (alt.): "Dawn has uncovered herself of her robe of darkness." (SA)

1.92.5: Inner Worship

Her radiant lustre, beheld again, spreads everywhere (1),

it dispels the thick darkness (2).

They manifest her form prominently in places of inner worship (4), just as a post (in the ritual) (3).

The daughter of Heaven has attained the wondrous Sun (5).⁵

⁴ अधि पेशांसि वपते नृतूः इव (1), अपोर्णुते वक्ष उस्त्रेव बर्जहम् (2), ज्योतिः विश्वस्मै भुवनाय कृण्वती (3), गावो न व्रजं (4), वि उषा आवर्तमः (5)

⁵ प्रति अर्ची रुशत् अस्या अदर्शि वि तिष्ठते (1), बाधते कृष्णम् अर्ध्वम् (2), स्वरं न (3), पेशो विदयेषु अञ्जन् (4), चित्रं दिवो दुहिता भानुम् अश्रेत् (5)

Details: *svaru*: its precise meaning is vague (KS); some meanings are: the post in the ritual, the wooden base on which the flag is displayed. Sri Aurobindo translates it as 'svar, sunshine', given in the alternate translation of lines (3,4).

vidatheṣhu: place of inner worship; discoveries of knowledge (SA).

Line 4: they: persons engaged in inner worship (*advaryu*);

Lines (3,4): (Alt.): They adorn her body as if sunshine in the things of the knowledge.

chitram bhānum: wondrous Sun; varied lustre;

1.92.6: Beyond Ignorance

We have crossed to the other side of this darkness (1),
the dawn widening makes her revelations of light (2).

To display her radiance she smiles (covering her feelings) like one who flatters (3).

Shining superb, fair of face (4),

she has swallowed darkness for our happiness (5).⁶

Details:

Two different translations of the second half are possible by recognising the different meanings of the words like *chhanda* or *ajiga*.

chhanda: (i) to cover, to hide, (ii) joy;

ajiga: to manifest; to devour;

Lines (3,4): (Alt.) she smiles and shines wide as joy towards beauty; she manifests in a front of fairness that the mind may be glad and perfect.

Line 1: "According to the western Vedic scholars of nineteenth century, the first line has to be understood literally, i.e., by crossing of the shore of darkness, it is not the end of ignorance that is meant

⁶ अतारिष्म तमसः पारम् अस्य (1), उषा उच्छन्ती व्युना कृणोति (2),

श्रिये छन्दो न स्मयते (3), विभाती सुप्रतीका (4), सौमनसाय अजीगः (5)

but only the daily awakening at the passing of the night, that is sung. The all-pervasive dark night, peopled with ghosts, spirits and *pishācha*-s struck terror into these *tapasvins* celebrated as Rishi-s. There is another curiosity. Sitting down for the sacrifice, the Rishi-s pray for sunrise when the sun has already arisen! Verily they believed that the sun rose and ascended to the skies, by the strength of their prayers and the potency of the Vedic chanting . . . such are incoherent prattles that would be imputed to the Seers of the riks if we follow the Indian Vedic scholars trained in the western traditions” [CW, KS, Vol.4, p. 96].

1.92.7: Fronted by Knowledge

The luminous leader of happy truths (1),
the daughter of Heaven is lauded by the Seers Gotama-s (2).
O Uṣha, the heroes blessed by progeny, known for their strength (3),
fronted by knowledge and the plenitude, are granted by you (4).⁷

Details:

Lines (3,4): (alt.): You support in us plentifulnesses, rich in creations and energies, perceptively received in the nervous movements, led by the rays of illumination.” (SA)

1.92.8: Inspiration and Activity

O Uṣha, may we attain to those felicities which are celebrated (1),
energetic and associated with diverse skills and with energies (2).
Pleased with our good deeds and inspired hymns, display to us (3),
the vast wealth, O Felicitous One who confers opulences (4).⁸

⁷ भास्वती नेत्री सूनृतांनां (1), दिवःस्त्वे दुहिता गोतमेभिः (2),
प्रजार्बतो नृवतो अश्वबुध्यान् उषो (3), गोअग्रान् उप मासि वाजान् (4)

⁸ उषः तम् अंशयां यशसं (1), सुवीरं दासप्रवर्गं रयिम् अश्वबुध्यम् (2),
सुदंससा श्रवसा या विभासि (3), वाजप्रसूता सुभगे बृहन्तम् (4)

Details:

(Alt.): “O Dawn, may I enjoy a victorious and energetic felicity; delivered from the Enemy, perceptively received in the nervous powers, thou who shinest wide by an inspiration perfect in activity giving birth to richness to a plenty vast--O blissful one.” (SA)

dāsapravargam: persons associated with diverse skills (KS); derived from the enemy (*dāsa*) (SA)

1.92.9: Finds the Right Word

Divine, she beholds all the worlds (1).

She shines wide with her eyes of inner vision (2).

She awakes every living creature for action (3),

finds the Word for all that aspires to think (4).⁹

1.92.10: One Form in Many

Again and again is she born, the ancient Goddess (1).

She shines with one equal form in her many manifestations (2).

Like a hunter killing the birds (3),

she diminishes the mortal life-span (4).¹⁰

Details: The different experiences of the dawn at different times are all aspects of only one form her *svarūpa*. The Goddess shortens the mortal-life of a person and replaces it with immortality.

Some moderns think that Uṣha cheats the mortal of his life span just as a corrupt dice player cheats his team-mates. This interpretation is based on translating *vijah* as a dice player which has no basis.

vijah: that which moves in fear, birds.

⁹ विश्वानि दे॒वी भुव॑ना अभि॒चक्ष्या॑ (1), प्र॒ती॒ची चक्षुः॑ उर्वि॒या वि भा॑ति (2),

विश्वं जी॒वं च॒रसे॑ बो॒धय॑न्ती (3), विश्व॑स्य॒ वाच॑म् अविदत् म॒नायोः॑ (4)

¹⁰ पुनः॑ पुनः॑ जा॒र्यमा॑ना पु॒राणी॑ (1), सं॒मानं॑ वर्ण॑म॒भि शु॒म्भमा॑ना (2),

शृ॒ङ्गीवं॑ कृ॒तुः विज॑ आमि॒नाना॑ (3), म॒र्तस्य॑ दे॒वी ज॒रय॑न्ति आ॒युः (4)

1.92.11: Diminishes Mortality

She is seen opening up the regions of Heaven (1).

In secret, she separates from her sister (darkness or night) (2).

She strikes (or diminishes) our mortal periods (3).

Paramour (of the sun), she shines from her lover's eye of vision (4).¹¹

Details:

Line 3: 'Diminishing the mortal life' implies the extension of our immortal life-span.

(Alt.): She has awakened opening wide the very ends of heaven and continually she pushes away her sister night diminishing our mortal periods. Paramour of the Sun, she has her light from her lover's eye of vision.

1.92.12: Divine Law

The affluent and wondrous one, spreading her lustres like cattle (1), extends everywhere like flowing water (2).

Never transgressing the divine laws (3), she is beheld united with the rays of Sun (4).¹²

Details: First half: She spreads or extends herself everywhere like wandering cattle or flowing waters.

Second half: Even though she is independent, she does not transgress the Divine Laws whatever may be our surface perception.

¹¹ व्यू॒र्ण॒वती॒ दि॒वो अ॒न्ता॒न् (1), अ॒बो॒धि अ॒प॒ स्व॒सा॒रं स॒नुतः॒ यु॒योति॒ (2),

प्र॒मि॒न॒ती म॑नु॒ष्या॒ यु॒गा॒नि॒ (3), योषां॑ जा॒रस्य॑ चक्ष॒सा॒ वि भा॑ति (4)

¹² प॒शून् न चि॒त्रा सु॒भगा॑ प्र॒थाना॑ (1), सि॒न्धुः न क्षो॑द॒ उर्वि॒या व्य॑श्चैत् (2),

अ॒मि॒न॒ती दै॒व्यानि॑ ब्र॒तानि॑ (3), सूर्य॑स्य चेति॒ रश्मि॑भिः दृशा॒ना (4)

1.92.13: Wondrous Richness

O Dawn, bring to us that wondrous richness (1),
energy of plenty (2),
whereby we can found our creation and our extending (3).¹³

Details:

Line 3: (alt.): “whereby we may sustain sons and their progeny.”
The difference in translations depends on the meanings of *toka* and *tanaya*.

toka: son; creations (of spiritual knowledge);

tanaya: progeny or extensions of our knowledge.

1.92.14: Shine the Ecstasy on Us

Here and today, O Dawn with excellent light (1,3).
Dawn of the forceful steeds, Dawn of the wide illumination (2),
shine out upon us with ecstasy, O Lady of the Truths (4).¹⁴

Details:

vibhāvāri: one of excellent light, (1.30.20)

1.92.15: Activity and Joy

O Dawn, yoke today the dawn-red steeds (1,3).
one full of plenitude (2),
Then bring us all enjoyable things (4).¹⁵

Details: The dawn-red steeds signify the activities of the life-energy.

¹³ उषः तत् चित्रमा भर अस्मभ्यं (1), वाजिनीवति (2),

येन तोकं च तनयं च धामहे (3)

¹⁴ उषो अद्य इह (1), गोमति अश्वावति (2), विभावरी (3),

रेवत् अस्मे व्युच्छ सूनृतावति (4)

¹⁵ युक्त्वा हि (1), वाजिनीवति (2), अश्वान् अद्य अरुणान् उषः (3),

अथा नो विश्वा सौभगाणि आ वंह (4)

Ashvins: 16-18**1.92.16: Golden Car Comes to Us**

O Ashvins, (drivers of) steeds along the path of luminous rays (1),
 along the path of golden light; (you are) accomplishers of action (2).
 Direct your car with one mind downward
 towards our home (body) (3).¹⁶

1.92.17: Adorable Light

Ashvins, you have created for the aspirant (2),
 this adorable light (with appropriate form) from the Heaven (1).
 Do give us powerful strength, O Ashvins (2).¹⁷
 [ūṛjam: force, strength]

1.92.18: Create Bliss

Here may the diligent Ashvins bring here (1,3),
 (these) Gods create bliss, come by the golden-path (2,4).
 (They) awake at dawn for drinking the Soma (5).¹⁸

Details: *uṣharbudhaḥ*: Gods who get ready to come to the yajña at the spiritual dawn; this phrase is in (1.14.9). With the manifestation of Truth-Light in the internal yajña, all the Gods get ready to come and take part in the yajña. *dasrā*: diligent, doers of work;

(SA) interprets *uṣharbudha* as referring to the steeds in the following translation:

¹⁶ अ॒श्विना वृ॒तिः अ॒स्मदा गोम॑द् (1), द॒स्रा हिर॑ण्यवत् (2),

अ॒र्वाक् रथं॑ स॒मनसा॑ नि य॒च्छतम्॑ (3),

¹⁷ यौ इ॒त्या श्लो॒क॒मा दि॒वो ज्योतिः॑ (1), जना॑य च॒क्रथुः॑ (2),

आ न॒ ऊर्जं॑ ब॒हतम् अ॒श्विना युव॑म् (3)

¹⁸ एह॑ दे॒वा (1), म॒योभु॒वा (2), द॒स्रा (3), हिर॑ण्यवर्तनी (4),

उ॒ष॒र्बुधो॑ ब॒हन्तु॑ सोम॒पीतये॑ (5)

“Twin bounteous Gods with your luminous movements who create the bliss, you may bring those steeds that are awakened by the Dawn to the drinking of the wine of Bliss.”

Hymn 1.93: Soul Brings Down Bliss

- 1: Joyful Hymns
- 2: Knowledge With Strength
- 3: Anointed Offerings
- 4: Recovery of Knowledge
- 5: Released the Life-energies
- 6: The Soul Brings Down Soma (Bliss)
- 7: Enjoy the Offerings
- 8: Offerings with Thought and Devotion
- 9: Common Knowledge
- 10: Shine the Vast Truth
- 11: Come Here
- 12: Yajña with Inspiration

Metre: 1-3, Anuṣṭup; 4-7,12, Triṣṭup; 8, Jagatī; 9-11, Gāyatrī

Agni represents the power of will in man which wants to journey and reach the high peaks. Soma represents the bliss at the summit. This hymn describes the joint action of Agni and Soma⁺ in making the human seeker attain bliss.

1.93.1: Joyful Hymns

O Agni and Soma, showerers, hear well my call (1).

Make our hymns joyful (2).

Become felicitous to the giver of offerings (who offers all he has) (3).¹

⁺ For understanding the secrets behind Soma, see ‘Soma: the Delight of Existence’, SAKSI, 2005. The entire Maṇḍala 9 of RV, which is dedicated to Soma is available as a SAKSI translation.

¹ अग्नीषोमौ इमं सु मे शृणुतं वृषणा हवम् (1),
प्रति सूक्तानि हर्यतं (2), भवतं दाशुषे मयः (3)

Details: The yajamāna offers to the Gods all his physical wealth, all the knowledge and happiness obtained from the senses, all he has. *sūktāni prati*: recognise our hymns (and make them joyful). *vṛṣhaṇā*: those who shower (light and might); *havam*: call;

1.93.2: Knowledge with Strength

O Agni and Soma, to him who consecrates this hymn today (1), bestow the Rays of knowledge which lead to heroic strength (2), excellent life-energies and nourishment (3).²

[*svashyam*: *su-ashvayam*: perfect life-energy]

1.93.3: Anointed Offerings

O Agni and Soma, the giver of anointed offerings (1), enjoys successors and heroic strength throughout his life (2).³

Details: *havishkṛtam*: anointed; the offerings are anointed with his best qualities and efforts.

1.93.4: Recovery of Knowledge

O Agni and Soma, known to us is your prowess (1), which recovered the knowledge concealed by Paṇi (2). The relic of the coverer Vṛtra was thrust down (3); then was the one Light (Sun) acquired for the many (4).⁴

Details: The capture of the rays of knowledge stolen by the Paṇi is mentioned in several places. The act is ascribed to several Gods indicating that it was carried out by the collective of the Gods. When

² अग्नीषोमा॒ यो अ॒द्य वा॒मिदं॒ वचः॒ सपर्य॑तिं (1),

तस्मै॑ धत्तं सुवीर्यं॒ गवां॒ (2), पोषं॒ स्वर्ध्वम्॒ (3)

³ अग्नीषोमा॒ य आहु॑तिं॒ यो वा॒ दारा॑त् ह॒विष्कृ॑तिम् (1),

स प्र॒जया॑ सुवीर्यं॒ विश्व॑म् आयुः॒ वि अ॑श्रवत् (2)

⁴ अग्नीषोमा॒ चेति॑ तत् वी॒र्यं वा॒ (1), यत् अ॒मुष्णी॑तम् अव॒सं प॒णिं गाः॒ (2),

अवा॑तिरतं॒ बृ॒हस॑यस्य॒ शेषो॒ (3), अ॒वि॒न्द॒तं ज्यो॑तिः॒ एकं॑ ब॒हुभ्यः॒ (4)

these Rays are firmly established in us, the Truth of One in the many becomes a living fact. The phrase, 'the relic of Vṛtra was thrust down', is an incident in the killing of Vṛtra discussed in detail in (1.32). *amuṣṇitam*: concealed; *bṛsaya*: coverer (Vṛtra)

1.93.5: Released the Life-energies

The (Divine) Lights in the Heaven (1),
have been placed by you, acting together, O Agni and Soma (2).
The life-energies (or the waters), bound by the afflicting evil (3,5),
were released by you, O Agni and Soma (4).⁵

Details: As mentioned in (1.32) and elsewhere, the release of waters and the release of knowledge are all aspects of one event.
abhishaster: afflicting; *grbhītam*: bound; *avadyāt*: evil;

1.93.6: The Soul Brings Down Soma

Mātarishvān brought one of you (Agni) from the Heaven (1).
The Falcon (soul) churned the other (Soma) from the mountain top (2).
O Agni and Soma, growing by the mantra (3),
you have made the world wide for yajña (4).⁶

Details: Mātarishvān is the deity of life-energies, *prāṇa*, who propels the manifestation of the Agni in the form of will and stirs the yoga Agni into action. This experience has been mentioned in (1.71.4), 'The pervading Prāṇa churns him out' and in (1.60.1) 'Mātarishvān brought Agni'.

The hawk (*shyena*) is the indwelling soul soaring upwards by the power of the Word, which brings down the immortal elixir, the

⁵ युवम् एतानि दिवि रौचनानि (1), अग्निश्च सोम स्रक्तू अधत्तम् (2),

युवं सिन्धून् अभिशस्तेः अवद्यात् अग्नीषोमौ आमुञ्चतं गृभीतान् (3)

⁶ आ अन्यं दिवो मातरिश्वा जभार (1), अमथ्नात् अन्यं परि श्येनो अद्रेः (2),

अग्नीषोमा ब्रह्मणा वावृधाना (3), उरुं यज्ञाय चक्रयुः उ लोकम् (4)

delight of existence, Soma from the summit of existence, the plane of highest consciousness. See the notes in (1.80.2). The swift-rushing hawk as a symbol of the soul is a common usage in the Veda. The symbolism of the bringing of Soma is mentioned in TS (6.1.6) and discussed in “The Essentials of Kṛiṣṇa and Yajur Veda” SAKSI, pp. 162, 2005.

urum: wide; *u*: filler; *brahmaṇā*: by mantra;

1.93.7: Enjoy the Offerings

O Agni and Soma, the offerings are readied in your presence (1);
enjoy them, rendering them delectable, O Generous Givers (2).
O Givers of perfect peace, you give excellent protection (3).
Grant happiness to the yajamāna seeking you (4).⁷

Details: *shamyoh*: peace and bliss both in rest and in movement

1.93.8: Offerings with Thought and Devotion

O Agni and Soma, (the yajamāna) worships you with offerings (1),
illuminated thought and a God-devoted mind (2).
Him you protect from evil and guard his working of the law (3).
Enter within the yajamāna and grant him abundant happiness (4).⁸

Details: This verse clearly states that the key ingredient in the offering is the mind along with devotion. The physical aspect of offering is not emphasized.

vrata: law of workings; actions done with the law; it is not the usual observances done for getting specific benefits.

⁷ अग्नीषोमा हविषः प्रस्थितस्य (1), वीतं हर्यंतं वृषणा जुषेथाम् (2),
सुशर्माणा स्ववसा हि भूतम् (3), अथा धत्तं यजमानाय शं योः (4)

⁸ यो अग्नीषोमा हविषा सपर्यात् (1), देवद्रीचा मनसा यो घृतेन (2),
तस्य व्रतं रक्षतं पातम् अंहसो (3), विशे जनाय महि शर्म यच्छतम् (4)

1.93.9: Common Knowledge

O Agni and Soma (1),
 you are born among the Gods (4).
 With common knowledge you are invoked together (2).
 Accept our lauds (3).⁹

1.93.10: Shine the Vast Truth

O Agni and Soma, for the yajamāna
 who makes offerings to you with illumined thought (1),
 to him, may you shine forth the Vast Truth (2).¹⁰

Details: *bṛhat*: vast; indicates the Truth (*satyam*), associated with *bṛhat* and *ṛtam*.

1.93.11: Come Here

O Agni and Soma, you two accept these, our offerings (1).
 Come near to us together (2).¹¹

1.93.12: Yajña with Inspiration

O Agni and Soma, complete the movements of our life-energies (1).
 May the Light (rays) impelling the offerings fully increase (in us) (2).
 Establish in us the strengths among the Gods (3).
 Endow our yajña with high inspiration (4).¹²

Details: The prayer is for the establishment in us of the rays of knowledge along with the life-energies and strengths associated with the Gods.

⁹ अग्नीषोमा (1), सर्वेदसा सहृती (2), वनतं गिरः (3), सं देवत्रा बभूवधुः (4)

¹⁰ अग्नीषोमौ अवनेन वां यो वां घृतेन दाशति (1), तस्मै दीदयतं बृहत् (2)

¹¹ अग्नीषोमौ इमानि नो युवं हव्या जुजोषतम् (1), आ यातमुप नः सचा (2)

¹² अग्नीषोमा पिपृतम् अर्वतो (1), न आप्यायन्ताम् उस्त्रिया हव्यसूदः (2),

अस्मे बलानि मघवत्-सु धत्तं (3), कृणुतं नो अध्वरं श्रुष्टिमन्तम् (4)

Section XI: Sūkta-s (1.94-1.115)

Riṣhi: Kutsaḥ Aṅgirasah; Sūkta-s (1.94-1.98, 1.101-1.115)

Other Riṣhis: (1.99, 1.100, 1.105)

Sūkta Hymn title

Agni

- 1.94 Agni's Friendship (16)
- 1.95 Who Knows the Secret One? (11)
- 1.96 Wealth-Bestower (9)
- 1.97 Makes the Sin Wither (8)
- 1.98 Universal Divine Force and Action (3)
- 1.99 Carry Us Across Safely (1)

Indra

- 1.100 Indra Guides Our Speech (19)
- 1.101 Attained by Mantra (11)
- 1.102 Why Men Invoke Indra (11)
- 1.103 Victory Over the Foes (8)
- 1.104 Our Faith in Indra-power (9)

All-gods

- 1.105 Descent and Ascent (19)
- 1.106 Rescue Us from Sin (7)
- 1.107 Gracious Gods (3)

Indra and Agni

- 1.108 Come to Us (13)
- 1.109 Sit Inside and Instruct (8)

R̥bhu-s

- 1.110 R̥bhu-s Separate the Cover (9)
- 1.111 Creating Skilful Entities (5)
- 1.112 Ashvins: The Lame Walk and the Blind See (25)
- 1.113 Uṣha: The Soul Emerges (20)
- 1.114 Rudra: Rudra's Force on Man for Progress (11)
- 1.115 Sūrya: The Soul of All (6)

The Seer Kutsa is a great devotee of both Agni and Indra. The relationship between Kutsa and Indra is often compared to that between Arjuna and Kṛiṣṇa in the Mahābhārata epic. The hymn (1.94) has the refrain, 'May we not suffer a separation in our friendship, O Agni'. Moreover they actively help each other in all their actions. All the Sūkta-s have some common features. The last line of most Sūkta-s is same mentioning all the other Gods, 'Mitra, Varuṇa, Aditi, Earth, Heaven and Waters'. There is a refrain in all mantra-s of the same Sūkta. His hymns cover several Gods such as Indra, Agni, Vaishvānara Agni, Ṛbhu-s, Uṣhas, Ashvins, Rudra, Sūrya and the All-Gods.

Most of the Sūkta-s among the 22 here have been revealed to the Rīṣhi Kutsa. The two Sūkta-s which are not associated with Kutsa are (1.99) and (1.100). We will consider them briefly before discussing the hymns of Kutsa. RV (1.100) has been revealed to the five Rīṣhi-s, Ṛjṛāshva and others, belonging to the lineage of the Vārshagira. This Sūkta is exactly in the same style as that of Kutsa. The first 15 verses have a common refrain at the end. The hymn ends with the mantra (1.94.16) as in other Kutsa's hymns.

The hymn (1.99) has been revealed to the Rīṣhi Kashyapa Marīcha. It is the only Sūkta having exactly one mantra. It is well-known even among persons knowing only a little about Veda. Eleven Sūkta-s have been revealed to this Rīṣhi. Among them two are of particular interest. He is regarded as one of seven Rīṣhi-s (*sapta ṛṣhayaḥ*) in (10.137). His Sūkta (9.113) gives a very philosophical and occult description of the Heaven and the works done there. Sūkta (1.105) is said to be revealed to Rīṣhi Kutsa or Rīṣhi Trita Āptya

Kutsa dwells on Agni as the purifier in the hymn RV (1.97). First we have to inquire into the ideas of Rig Veda on sin itself. Recall the cords of bondage mentioned in the introduction to Section III and Sri Aurobindo's views on sin quoted in the notes on the mantra (1.25.3)

in Section III.* The word for sin or evil in Veda is 'pāpmā' or 'agha'. Veda does not divide all actions into two rigid classes, the so-called good and evil. Rather, evil or sin is basically, 'a dark and opposing block of forces that prevents the release of the juice of delight, the flow of Soma' (KS, CW, Vol. 1, p. 121). The evil forces enter into those persons who offer a welcome as it were to them and the evil forces express themselves through humans in various forms. Rig Veda mentions, for example, the person who would bring evil by voice or speech (*aghashamsah*, 4.4.3, 10.87.20, 6.8.5, 8.60.8), one who expresses evil through actions (*aghāyatah*, 4.2.6). For example, in the much later book, the Bhagavad Gita, Arjuna asks his friend Kṛiṣṇa, 'Why does a man commit sin forced as it were.' Sri Kṛiṣṇa answers that they are the great forces of evil characterizing desire and anger (*kāma eṣha krodha eṣha . . . mahā pāpmā . . .*), (3.37).

There is very little support in the Rig Veda for the statements such as, 'Veda desires all sins to be atoned for immediately through fire ritual'.

We will consider the Rig Veda (1.97) for detailed study. Its Seer is Kutsa and it has 8 mantra-s. Each mantra ends with the refrain 'May our sin wither in lament.' O Agni, may our sin wither in lament, shine thy wealth on us. May our sin wither in lament (1.97.1). For happy fields, for safe paths, for wealth, we worship thee. May our sin wither in lament (1.97.2). Most auspicious among the lauders be Kutsa. Most auspicious be our wise ones. May our sin wither in lament (1.97.3). As thy worshippers become wise ones, May we, thine, O Agni, become likewise. May our sin wither in lament (1.97.4). As the conquering lustres of Agni go to every side may our sin wither in lament. To every side thy face is turned; Thou art our guardian everywhere. May our sin wither in lament (1.97.6). O thou who faces all sides, take us beyond the foes as over the river. May our sin wither in lament. Do thou convey us beyond, as in a ship for our welfare. May our sin wither in lament (1.97.8).

* See 'The Rig Veda Maṇḍala-one' (Part One)

In the entire hymn, there is not even a hint of the idea that the performance of a fire ritual is an atonement for a sin. The refrain, 'may our sin wither in lament', makes it clear that the Seer prays for Agni to destroy the forces of evil lodged in him so that they may wither. Note the use of the words, 'wither in lament.' These forces are not abstract things. Rather they are beings and they resist and lament being dislodged from a habitation in the particular human being.

Every one of the eight mantra-s indicates a different step or process in the eradication of the sin.

The first mantra says that only if Agni shines his wealth, namely the force of unshakable will, can these forces of evil be dislodged.

The second mantra says safe paths or happy fields are not possible if these forces persist. So the Seer calls upon Agni to destroy these forces.

The fourth mantra is the key. Only as wisdom dawns in the worshipper can these forces be thrown out.

The fifth mantra says that the forces of evil are lodged in every part of our personality. So the conquering lustres of Agni should pierce every side and dislodge these forces.

The seventh and eighth mantra-s clearly state that even when the environment may be permeated by these evil forces, Agni takes the worshipper safely across these waters just like a good boat takes a traveller through stormy waters to the destination.

Let us now consider the Kutsa's hymn to Agni emphasizing his friendship (1.94). Kutsa uses the words associated with the physical ritual like fire, but quickly adds phrases such as, 'perfect our thoughts,' etc., to emphasize the fact that he is using the physical ritual only as a symbol of the spiritual transformation occurring in his inner worlds. In Kutsa's hymns, it is clear that Agni himself is the sacrificer and not any human. Agni accomplishes everything for the human worshipper. He accomplishes unobstructed, He gains heroic might for whom Agni sacrifices, Evil does not touch him.

Each mantra in this hymn of fifteen mantra-s, ends with the refrain, 'May we not, O Agni, suffer separation in thy friendship'. As mentioned earlier, Kutsa uses some aspect of the physical ritual as a symbol of the inner sacrifice. For instance, in (1.94.7), the phrase, 'thou art alike on every side', means that Agni is equally effective in illuminating all the different (inner) aspects of the Seer Kutsa, which may be illumined or in a state of obscurity. The phrase, 'darkness of the night', refers to the state of consciousness which is completely dark and has not been penetrated by the light.

Several mantra-s from the hymns 1.96, 1.98, 1.107, 1.109, 1.113, 1.114 and 1.115 are also in Taittirīya Samhitā. See the Concordance given in an appendix in 'Rig Veda Samhita', Maṇḍala One (part one).

Hymn 1.94: Agni's Friendship

Seer Kutsaḥ Āṅīrasaḥ

[Kutsa is the seer of the hymns 1.94-1.98.]

- 1: We Fashion the Hymns like a Car
- 2: Accomplishes Unobstructed
- 3: May We Kindle You
- 4: Prolong Our Life by Perfecting Our Thought
- 5: Two-stationed and Four-stationed
- 6: Excellent Teacher
- 7: He May Seem Far, But is Near
- 8: Word of Curse on Foes
- 9: Make Easy the Path of Yajña
- 10: Burning of Trees
- 11: Remove the Obstacles
- 12: Make the Maruts Tranquil
- 13: Great Friend
- 14: Joy And Riches to the Giver
- 15: Sinlessness in All Actions
- 16: Prolong and Protect Our Life

Metre: 1-14, Jagatī; 15-16, Triṣṭup

1.94.1: We Fashion the Hymns like a Car

We fashion perfectly this hymn like a well-crafted chariot (2),
to the adorable one who knows all things born (1).

Happy is our understanding in the presence of Agni (3).

May we not suffer a separation in your friendship, O Agni (4).¹

Details: 'We fashion carefully this hymn to Agni like a carpenter making a chariot.' This verse clearly indicates that the Rishi receives only the inspiration from the high planes; he/she has to supply the words to complete the verses.

Note the analogy of the construction of a car. The nature of excellence needed in crafting a hymn and a car are deemed comparable.

In the last line, Kutsa prays that his friendship with Agni may not become weak or come to an end. This is the refrain in the first 14 verses.

Griffith, following S, translates the last line as 'Let us not in your friendship suffer harm,' whose meaning is quite different from the one given here. According to Griffith, Kutsa prays that, 'no harm can come to me during our friendship'. Kutsa is a great devotee of Agni and he prays that their friendship may not come to an end.

1.94.2: Yajña without Obstruction

O Agni, the seeker for whom you perform the yajña (1),
he accomplishes without obstructions and abides safely (2).

He gains heroic might, he increases (3);
evil touches him not (4).

May we not suffer a separation in your friendship, O Agni (5).²

¹ इमं स्तोमम् अर्हति जातवैदसे (1), रथमिव सं महेमा मनीषया (2),

भद्रा हि नः प्रमतिरस्य संसदि (3), अग्रे सख्ये मा रिषामा वयं तव (4)

² यस्मै त्वम् आयजसे (1), स साधति अनर्वा क्षेति (2), दधते सुवीर्यम्

स तूताव (3), नैनम् अश्रोति अंहतिः (4), अग्रे सख्ये मा रिषामा वयं तव (5)

Details: *amha*: deity of evil and sin. For a discussion on the concept of sin in RV, see (1.97). S. translates *amha* here as poverty in this mantra, but as sin in RV (5.55.10).

1.94.3: May We Kindle you and Perfect Our Thoughts

May we be able to kindle you (1), and perfect our thoughts (2);
in you the Gods accept the offered oblations (3).

Bring here the sons of Aditi for we long for them (4).

May we not suffer a separation in your friendship, O Agni (5).³

Details: Anyone can stoke the physical fire. The phrase, 'may we kindle', clearly indicates the supraphysical nature of Agni. The next phrase 'perfect our thoughts' shows how we may develop the power needed to kindle the inner Agni.

1.94.4: Prolong Our Life by Perfecting Our Thoughts

May we collect the fuel (1); may we prepare the offerings (2),
reminding ourselves of the successive steps (3).

Perfect our thought so as to carry us forward in our life (4).

May we not suffer a separation in your friendship, O Agni (5).⁴

Details: The phrase, 'successive steps' does not automatically indicate that the yajña is a physical rite. The inner yajña has also steps in it, as explicitly mentioned in (1.10.2).

Note the intimate connection between the physical life and the perfection of thought. It does not say only intellectuals will live long. The meaning is that we should hold good thoughts in our mind, at all times, aiming at perfection, and this will lead us to a long life.

³ श॒केम॑ त्वा स॒मिधं॑ (1), सा॒धया॑ धि॒यः (2), त्वे दे॒वा ह॒विः अ॒द॒न्ति आहु॑तम् (3),
त्वम् आ॒दि॒त्यान् आ ब॑हू तान् हि उ॒श्मसि॑ (4), अ॒ग्ने स॒ख्ये मा रि॑षामा व॒यं
तव॑ (5)

⁴ भ॒राम् दु॒ध्मं (1), कृ॒णवा॑मा ह॒वीषि॑ (2), ते चि॒तय॑न्तः प॒र्वणा॑-प॒र्वणा व॒यम् (3),
जी॒वा॒त॒वे प्र॒तरं सा॒धया॑ धि॒यो (4), अ॒ग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑ (5)

sādhaye: to perfect; *prataram*: carry forward, (4.12.6);
jivātave: in having a long life;

1.94.5: Two-states and Four-states

You are the guardian of all the peoples (1).

All that is born moves up by his rays (2,4),

both those, with two states and four states (3).

Your intuitive rays of many hues are always shining (5).

You are greater than Uṣha (6).

May we not suffer a separation in your friendship, O Agni (7).⁵

Details: Four states: those aware of matter, Life-energy, mind and super-mind (*mahas* or *vijñāna*)

Two states: those aware of only mind and matter; here and there; heaven, earth;

Line 6: Agni is said to be superior to Uṣha because Agni shines all the time, whereas Dawn does so only in the morning.

jantavaḥ: creatures; *aktubhiḥ*: rays; action;

praketaḥ: conscious perception, (7.11.1);

The first 5 lines of this mantra has 15 Sanskrit words. Its translation by SA given in HMF has 50 words, for the first five lines. It is different from that of KS.

⁵ वि॒शां गो॒पा (1), अ॒स्य चरन्ति ज॒न्तवो॑ (2), द्वि॒पत् च॒ यदु॒त चतु॑ष्पत् (3),
 अ॒क्तुभिः॑ (4), चि॒त्रः प्र॒केत॑ (5), उ॒षसो॑ म॒हान् अ॒सि (6), अ॒ग्रे स॒ख्ये मा
 रि॒षामा व॒यं तव॑ (7)

1.94.6: Excellent Teacher

You are the director of the path (1),
 the chief summoner, excellent teacher, purifier (2),
 born in man, one placed in front (3).
 Knowing all the procedures of the yajña (4),
 O sage, you nourish (the yajamāna) (5).
 May we not suffer a separation in your friendship, O Agni (5).⁶

Details: Agni is the eternal priest who carries out the yajña on behalf of the yajamāna. The traditional human priests such as *hotṛ*, *adhvaryu*, *udgātṛ* and *brahma* are only representatives of Agni. Hence, Agni is the excellent teacher who directs inwardly the tasks of the human priests. *purohita* in (1.1.1) means placed-in-front. Agni is the first one to manifest in man (*januṣha*) and only later do the other Gods follow.

pūrvyaḥ: the chief, the first; *januṣha*: born in man;

1.94.7: He May Seem Far, But is Near

O Agni, graceful of form, you are alike everywhere (1).
 Even though you appear to be far (2),
 you are near, shining brilliantly (3).
 O God, you see beyond the darkness of the night (4).
 May we not suffer a separation in your friendship, O Agni (5).⁷

Details: Agni shines through both the states of inner illuminations and of obscurity, in the seeker. Even though the seeker in the state of darkness feels that Agni is far away, he is always near.

⁶ त्वम् अ॒ध्व॒र्युः (1), उ॒त हो॒ता॒सि पू॒र्व्यः प्र॒शा॒स्ता पो॒ता (2), ज॒नु॒षां
 पु॒रो॒हि॒तः (3), वि॒श्वा वि॒द्वान् आ॒र्त्वि॒ज्या (4), धी॒र पु॒ष्य॒सि (5), अ॒ग्ने स॒ख्ये
 मा रि॒षामा व॒यं तव॑ (6)

⁷ यो वि॒श्वतः॑ सु॒प्र॒ती॒कः स॒दृङ् अ॒सि (1), दू॒रे चि॒त्सन् (2), त॒ळित् इ॒व अ॒तिं
 रोच॑से (3), रा॒त्र्याः चि॒द॒न्धो अ॒तिं दे॒व प॒श्य॒सि (4), अ॒ग्ने स॒ख्ये मा रि॒षामा
 व॒यं तव॑ (5)

1.94.8: Word of Curse on Foes

O Gods, let the chariot of one preparing Soma be in front (1).

Let our word of curse overwhelm the evil-minded (2).

Pay attention to this our Word and nourish it (3).

May we not suffer a separation in your friendship, O Agni (4).⁸

Details: The phrase, 'may his car be in front' means, 'may he continuously progress in life'.

1.94.9: Make Easy the Path of Yajña

With blows, slay those who cause pain and are evil-minded (1),
whether they be near or far (2);

(slay also) the devourers (3).

Then make the path of yajña easy and happy for the singer (4).

May we not suffer a separation in your friendship, O Agni (5).⁹

1.94.10: Burning of Trees

When you yoke the car with bright-red steeds (1),
swift as wind, your roar is like the bull's (2).

Then do you cover the trees with the rays (3).

May we not suffer a separation in your friendship, O Agni (4).¹⁰

Details: The burning of the dry earth-born trees signifies the destruction of all that is to be ejected from the physical body composed of matter. These things have served their purpose and

⁸ पूर्वो देवा भवतु सुन्वतो रथो (1), अस्माकं शंसौ अभ्यस्तु दूढ्यः (2),
तदा जानीतोत पुष्यता वचो (3), अग्ने सख्ये मा रिषामा वयं तव (4)

⁹ वधैः दुःशंसान् अपं दूढ्यो जहि (1), दूरे वा ये अन्ति वा के चित् (2),
अत्रिणः (3), अथा यज्ञाय गृणते सुगं कृधि (4), अग्ने सख्ये मा रिषामा वयं
तव (5)

¹⁰ यत् अयुक्था अरुषा रोहिता रथे (1), वातजूता वृषभस्यैव ते रवः (2),
आत् इन्वसि वनिनो धूमकेतुना (3), अग्ने सख्ये मा रिषामा वयं तव (4)

should be replaced with newer rules or forms. This idea is mentioned earlier in (1.65.4).

dhūmaketu: rays; discussed in (1.27.11);

1.94.11: Remove the Obstacles

Then, at your roar, the birds are terrified (1),
when your (roaring) flames eat up the grass (2),
and pervade the forest (3).

It becomes easy for you and your own car to pass (4).

May we not suffer a separation in your friendship, O Agni (5).¹¹

Details: This mantra is a continuation of the earlier one. Birds (*patatrinah*) signify the Maruts, the mental powers charged with prāṇic or life energies. In the inner context, the obscurities of the physical body, *annamaya kosha*, born of the inertia (*tamas*) (indicated by the term grass) obstruct the movement of the subtle body indicated by the word *ratha*, car. Recall yajña is a journey. When Agni burns the obstacles, then the path becomes easy. The phrase, 'the birds are terrified', means that as Agni arrives, the Maruts become active and help in removing the obstacles caused by *tamas*.

1.94.12: Make the Maruts Tranquil

(The aspirant) is capable of sustaining Mitra and Varuṇa (1).

Famous is the fury of the Maruts descending (2).

Make us felicitous so that minds of Maruts be tranquil again (3).

May we not suffer a separation in your friendship, O Agni (4).¹²

¹¹ अ॒र्धं स्व॒नात् उ॒त बि॒भ्युः प॒त॒त्रि॒णो॑ (1), द्र॒प्सा य॒त्तै य॒व॒सादो॑ (2),
व्य॒स्थिर॑न् (3), सु॒गं त॒तै ता॒व॒केभ्यो॑ रथे॒भ्यो (4), अ॒ग्ने स॒ख्ये मा रि॑षामा व॒यं
त॒व (5)

¹² अ॒यं मि॒त्रस्य॑ वरु॒णस्य॑ धा॒र्यसे॑ (1), अव॒यातां॑ म॒रुतां॑ हे॒ळो अ॒द॒भुतः॑ (2),
मृ॒ळा सु नो॒ भूतु॑ ए॒षां म॒नः पु॒नः (3), अ॒ग्ने स॒ख्ये मा रि॑षामा व॒यं त॒व (4)

Details: The destruction of obstacles mentioned earlier occurs by the power of Maruts. The Rishi asks Agni to restore the forces of harmony and tranquillity specified by the deities, Mitra and Varuṇa.

1.94.13: Great Friend

God among Gods, you are a great friend and handsome (1,3).

You make the riches dwell (in us) in the course of the yajña (2,4).

May we dwell under your expansive protection (5).

May we not suffer a separation in your friendship, O Agni (6).¹³

Details: The Rishi prays to dwell in the home of Agni, *ṛtam bṛhat*, Right and Vast, (mentioned in 1.75.5), which offers the most wide protection. *vasu*: dwell; *vasūnām*: riches;

1.94.14: Joy and Riches to the Giver

Yours is that blissful happiness (1).

Well-kindled in your own home (2),

you are praised with offerings of Soma (3).

Much delighted, you bring joy and riches to the giver (4,5).

May we not suffer a separation in your friendship, O Agni (6).¹⁴

Details: *bhadra*: the happiness full of light and power which overcomes all opposing forces, as discussed in (1.1.6).

¹³ दे॒वो दे॒वाना॑म॒सि मि॒त्रो अद्भु॑तो (1), वसुः वसू॑नाम् अ॒सि चारुः (3),
अध्व॑रे (4), शर्मि॑न् स्याम॒ त्वं स॒प्रथ॑स्त॒मे (5), अ॒ग्रे स॒ख्ये मा रि॑षामा व॒यं
त्व॑ं (6)

¹⁴ तत्तै॑ भ॒द्रं यत् (1), समि॑द्धः स्वे दमे॒ (2), सोमा॑हुतो॒ जर॑से (3), मू॒ल्यत्त॑मः (4),
दधा॑सि॒ रत्नं॑ द्रवि॑णं च दा॒शुषे॑ (5), अ॒ग्रे स॒ख्ये मा रि॑षामा व॒यं त्व॑ं (6)

1.94.15: Sinlessness in All Actions

(O Agni) you are infinite (*adite*) and of blissful riches (2,4).

He is blessed to whom you grant sinlessness in all actions (1,3,5), and whom you impel with happy and bright vigour (6).

May we have from you progeny filled with wealth and felicities (7).¹⁵

Details: *prajā*: denotes not merely (biological) progeny, but also all the successors to the Knowledge possessed by the Rīṣhi or yajamāna. *rāḍhasā*: means wealth, physical, aesthetic, psychological and spiritual. The Rīṣhi prays for all-encompassing wealth that grows continuously.

sarvatātā: all actions, including both physical and mental.

anāgāḥ: free of fault, sinlessness (*an* + *āga*); (*nāga* is not in Veda)

1.94.16: Prolong and Protect Our Life

O Agni, you know all felicities (1).

O God, do prolong our life here (2).

May our life be protected by Mitra, Varuṇa, Aditi (3),

Waters, Earth and Heaven (4).¹⁶

Details: Aditi: mother of all Gods, infinite consciousness;

The second half of the verse (lines 3, 4) appears at the end of all the 10 Sūkta-s (1.94)-(1.96), (1.98) and (1.100)-(1.105). There are six deities in two groups: Mitra, Varuṇa and Aditi in the first; Ocean, Earth and Heaven in the second. Some connection between the two triples can be recognized. Earth symbolizes Aditi; Ocean symbolizes Varuṇa; and Heaven symbolizes all the solar Gods such as Mitra.

¹⁵ यस्मै त्वं (1), सुद्रविणो (2), ददाशो अनागाः (3), त्वम् अदिते (4), सर्वताता (5), यं भद्रेण शर्वसा चोदयासि (6), प्रजावता राधसा ते स्याम (7)

¹⁶ स त्वमग्ने सौभगत्वस्य विद्वान् (1), अस्माकम् आयुः प्र तिर् इह देव (2), तन्नो मित्रो वरुणो मामहन्ताम् अर्दितिः (3), सिन्धुः पृथिवी उत द्यौः (4)

Hymn 1.95: Who Knows the Secret One?

- 1: Agni Nourishes in Darkness also
- 2: Ten Powers Beget Agni
- 3: Ordained the Directions
- 4: Who Knows the Secret One
- 5: Manifests in the Waters
- 6: Both Serve Him like Maids
- 7: Draws Up the Hidden Rasa in All
- 8: Meeting of the Gods
- 9: The Glory Pervades the Source
- 10: Streams the Desert
- 11: Hearing Full of Riches

Metre: Trishṭup

1.95.1: Agni Nourishes in Darkness also

Delightful in their goals (2),
the two having different forms revolve around each other (1,3);
the two suckle the infant in succession (4).
In one, (the Sun) shines bright by his self-law (5).
In the other is beheld the pure and the brilliant (Agni) (6).¹

Details: The infant is the Agni born in the Rishi. The Two are the Day and Night, signifying the two states of illumination and obscurity which alternate or revolve around each other. In the state of illumination, it is the spiritual Sun who gives Light. But even in the condition of spiritual darkness, Agni is ever awake and nourishes the yajamāna. The nourishment by Agni under all conditions is mentioned in other mantra-s also such as (6.9.1).

hariḥ: resplendent, Sun; *svadhā*: self-law;

¹ द्वे विरूपे चरतः (1), स्वर्थे (2), अन्या-अन्या (3), वत्सम् उप धापयेते (4)
हरिः अन्यस्यां भवति स्वधावान् (5), शुक्रो अन्यस्यां ददृशे सुवर्चाः (6)

1.95.2: Ten Powers Beget Agni

The ten powers, diligent and ever-youthful (1,3),
beget this child Agni from the God Tvāṣṭṛ (2).
Widely-borne, sharp-visaged (4),
self-renowned and shining among men (5),
him, Agni, they bear all around (6).²

Details: The references to these ten subtle powers or ten maidens who nourish Agni in the RV are many, (3.23.3 etc.). However, their identity cannot be clarified definitively.

1.95.3: Ordained the Directions

Three places adorn his birth (1),
one in the Ocean, another in Heaven and the third in the midregion (2).
(For educating) those on Earth (4),
he immediately set up completely (6),
the original ordered systems of practice and seasons successively (3,5).³

Details: The Ocean stands for the infinite store of the energies of action on the earthly plane. The midregion or firmament stands for the store of energies associated with the vital plane, *prāṇa*, the life energies. Heaven stands for the supreme station, the house of all illumination. Hence, Agni has three births in the three stations, mentioned earlier in (1.79.1)-(1.79.3).

In the outer sense, Agni, from the supreme station in the form of the Sun, marks out the infinite Space and Time for the benefit of the sacrificer. In the inner sense, Agni gives instruction to the R̥ṣi, engaged in the inner sacrifice regarding the right direction and the appropriate season.

² दशेमं (1), त्वष्टुः जनयन्त गर्भम् (2), अतन्द्रासो युवतयो (3), विभृत्रम् तिग्म-अनीकं (4), स्वयंशसं जनैषु (5), विरोचमानं परि षी नयन्ति (6)

³ त्रीणि जाना परि भूषन्ति अस्य (1), समुद्र एकं दिवि एकमप्सु (2), पूर्वामनु प्र दिशं (3), पार्थिवानाम् (4), ऋतून् प्रशासत् (5), वि दधौ अनुष्टु (6)

The verse clearly states that Agni or Sun is the cause of the seasons and not any other planetary body like moon. The verse implies that features associated with seasons like climate can be understood by following the Sun's path on the ecliptic.*

prashāsat: educating; *pradisham*: system of practice.

1.95.4: Residing in Secrecy

Who among you knows the one residing in secrecy (1)?

The infant generates his mothers by his own powers (2).

From the seat in wombs of the many waters (3),

comes forth the great one, the Seer (4),

and the self-sustaining child (Agni) (5).⁴

Details: The wonder is two-fold; Agni generates his own mothers and from the wombs of many mothers comes Agni. The birth of Agni from seven mothers is mentioned in many places in the RV: 'The seven voices held in their wombs the one child', (3.1.6).

niṇya: is a keyword in the RV, denoting the idea of secrecy and occurs about ten times. This word is discussed extensively, especially *niṇya vachāmsi*, the secret speech in [CW;KS, Vol. 1].

mātr̥h: Mothers, the nourishing divine energies.

* Vartak, P.V., 'Scientific Knowledge in Vedas' Nag Publishers, Delhi, 1995

⁴ क इमं वो निण्यम् आ चिकेत (1), वत्सो मातृः जनयत स्वधार्मिः (2), बह्वीनां गर्भो अपसाम् उपस्थान् (3), महान् कविः निश्चरति (4), स्वधावान् (5)

1.95.5: Manifests in the Waters

Manifesting in the waters, the handsome one, increases (1).

(He is) seated in the lap of the winding waters (2,4),

flames upward in his self-glory (3).

Both were alarmed at the birth of Agni, (caused by) Tvaṣṭṛ (5).

Approaching him who is leonine, both wait upon him (6).⁵

Details: *āsu*: waters. These are the mothers, the nourishing energies of the action powered by *prāṇa*. Tvaṣṭṛ: is the divine architect.

ubhe: Both: Heaven and Earth, alarmed at Agni's birth, approach and wait upon him. *simha*: lion: Agni causes fear like a lion.

jihmānām: winding waters: These are the misleading energies of the lower vital nature of a human.

1.95.6: Both Serve Him like Maids

Both Heaven and Earth, blissful, serve him like maids (1,2).

They approach him like lowing calves their mother-cows (3).

He whom they anoint with offerings with discrimination (5),
has become the lord of the mighty, among the discerning (4).⁶

Details: This verse is a continuation of the earlier one; the two powers, Heaven and Earth (*ubhe*) which were earlier alarmed, serve Agni like maids as if he were their child.

dakṣhāṇām: *dakṣhiṇa*: discerning, discrimination;

line 5: offerings indicative of the nobility of the gods;

⁵ आ॒विष्ट्यौ॑ वर्धते॒ चारुः॑ आ॒सु (1), जि॒ह्म॒ाना॒म् (2), ऊ॒र्ध्वः स्व॑र्यशा (3),
उ॒प॒स्ये (4), उ॒भे त्वष्टुः॑ बिभ्यतुः जायमानात् (5), प्र॒ती॒ची सि॒ंहं प्र॒ति
जोष॑येते (6)

⁶ उ॒भे भ॒द्रे (1), जोष॑येते॒ न मे॒ने (2), गा॒वो न वा॒भ्रा उ॒प॒त॒स्युः ए॒वैः (3),
स दक्ष॑ाणां दक्ष॑पतिः बभू॒व (4), अ॒ञ्ज॒न्ति यं दक्षि॑णतो ह॒विर्भिः॑ (5)

1.95.7: Draws Up the Hidden Essence in All

Like the Sun, he stretches upwards his lustres (arms) (1).
 He is forceful and striving, yet showering and decorating the two (2).
 He draws forth the radiant essence from all (3).
 He derives new raiments from the mothers (4).⁷

Details: Raiments are the covers of the powers of Life and Light, the mothers. After being served by the Two, Heaven and Earth, he showers them and decorates them with his own lustre. He draws up the hidden essence (*rasa*) in all and derives or draws the powers of Light and Life from the mothers for the eventual development of the mothers. *atkam*: essence (*rasa*)

1.95.8: Meeting of the Gods

When he assumes his brilliant and excellent form (1),
 united with his rays and waters in the midregion (house) (2),
 the Seer cleanses the source (of light) from all sides (3).
 Then the pure thought extended by the Gods (4),
 becomes the meeting place of the Gods (5).⁸

Details: When the source of Light (*budhnām*), the vital energy (*prāṇa*) and the world (*dyu*) are purified by Agni, then the Pure Thought that arises becomes the meeting ground of the Gods.

⁷ उदयंयमीति सवितेव बाहू (1), उभे सिचौ यतते भीम ऋजन् (2),
 उत् शुक्रम् अत्कम् अजते सिमस्मात् (3), नवा मातृभ्यो बसना जहाति (4)

⁸ त्वेवं रूपं कृणुत उत्तरं (1), यत् संपृञ्चानः सदने गोभिः अद्भिः (2),
 क्विः बुध्नं परि मर्मज्यते (3), धीः सा देवताता (4), समितिः बभूव (5)

1.95.9: Thy Glory Pervades the Source

The source is pervaded by your lustre (2,4),
which is wide and triumphant mighty and resplendent (1,3),
O Agni, the flaming one, with all your glories (5),
do you protect us with undeterred protection (6).⁹
[*dhāma*: lustre; *budhnam*: source, foundation;]

1.95.10: Streams the Desert

In the desert he makes the paths of wave and torrent (1).
He inundates the Earth with pure glistening waves (2).
He gathers all the food in his secret store (3).
He moves hidden in the new sprouts (4).¹⁰

Details: The desert (*dhanvan*) is the physical body full of inertia (*tamas*); Agni floods this body with torrents of energy and thus makes it fit for further progress. Similarly, Earth stands for the entire gross world, which is being vivified by his streams. New sprouts (*prasūṣhu*) are the new growths in the planes of body (*anna*), life (*prāṇa*), and mind (*manas*), caused by the streams of luminosity and strength.

jātharah: secret store; *antaḥ*: hidden;

1.95.11: Hearing Full of Rays

O Agni, purifier, growing with our fuel (1),
blaze for us giving us the divine hearing full of riches (2).
May it be protected by Mitra, Varuṇa, Aditi (3),
Waters, Earth and Heaven (4).¹¹

⁹ उरु ते ज्ञयः (1), पर्येति बुधं (2), विरोचमानं महिषस्य (3), धामं (4),
विश्वेभिः अग्रे स्वयंशोभिः इद्धो (5), अदब्धेभिः पायुभिः पाहि अस्मान् (6)

¹⁰ धन्वन् स्रोतः कृणुते गातुम् ऊर्मिं (1), शुक्रैः ऊर्मिभिः अभि नक्षति क्षाम् (2),
विश्वा सनानि जठरैषु धत्ते (3), अन्तः नवासु चरति प्रसृषु (4)

¹¹ एवा नो अग्रे समिधा वृधानो (1), रेवत् पावक श्रवसे वि भाहि (2),
तन्नो मित्रो वरुणो मामहन्तामदितिः (3), सिन्धुः पृथिवी उत्त द्यौः (4)

Details: *samit*: the spiritual practices which facilitate the growth of Agni in humans; ritualists translate it as fuel sticks.

Hymn 1.96: Wealth-bestower

- 1: Gods Held Agni
- 2: Creates by Seer-wisdom
- 3: Perpetual Giver
- 4: Makes a Path
- 5: Two Mothers Suckle the Infant
- 6: Source of Wealth
- 7: All That has Been and Will Be
- 8: Gives Us Long Life
- 9: Hearing Full of Riches

Metre: Trīṣṭup

[All the 9 mantra-s at their end have the refrain, 'the Gods held the wealth-bestowing Agni'.]

1.96.1: Gods Held Agni

He at once supports the truth in all the works of the Seer (2),
as if he, born of strength were the ancient one (1).
His luminous might and understanding make him friendly (3).
The Gods held the wealth-bestowing Agni (4).¹

Details: Recall the use of the word *kāvya* in (1.72.1). They are the luminous wisdom-laden hymns formed in the Seer.

The line 4 means that the Gods held Agni before his manifestation in the human, i.e., before bestowing his wealth on the human.

baḷadhata: *baḷ* + *adhata*, truth + supports.

āpah: Waters which signify the bearers of luminous Might.

¹ स प्रत्नथा सहसा जायमानः (1), सद्यः काव्यानि बळधत् विश्वा (2),
आपः च मित्रं धिषणां च साधन् (3), देवा अग्निं धारयन् द्रविणोदाम् (4)

1.96.2: Creates by Seer-wisdom

He created the successors of the Manu-s (2),
by his seer-wisdom at the ancient call of the human being (1).
He pervades Heaven and waters with his splendour (3).
The Gods held the wealth-bestowing Agni (4).²

Details: Manu-s (*manūnām*) are those who can give form to mantra-s received from higher planes. Manu is always connected with mantra in the Veda. The seed of mythology of Manu in the Purāṇa-s is in the Veda, not vice-versa. The mantra-s are the seeds of all creation. Manu-s give form to the mantra-s which they hear in an occult way. Agni creates the successors of the progeny of these Seers.

āyu: a human being; *kāvyāt*: seer-wisdom;

1.96.3: Perpetual Giver

O Men, approach Agni (3),
and praise him, the first (among Gods) (1).
He performs the yajña (2).
(He is) gratified by offerings and attained by lauds (4).
(He is the) son of strength, sustainer and perpetual giver (5).
The Gods held the wealth-bestowing Agni (6).³

Details: *ārīḥ*: one who approaches (Agni); root *ṛ*: to move;
visha: men.

² स पूर्वया निविदा क्व्यत् आयोः (1), इमाः प्रजा अजनयन् मनूनाम् (2),
विस्वता चक्षसा याम् अपश्च (3), देवा अग्निं धारयन् द्रविणोदाम् (4)

³ तम् ईळत प्रथमं (1), यज्ञसाधं (2), विश आरीः (3), आहुतम् ऋजसानम् (4),
ऊर्जः पुत्रं भरतं सुप्रदानुं (5), देवा अग्निं धारयन् द्रविणोदाम् (6)

1.96.4: Makes a Path

May he make a path for our successors (2).

Dwelling in midregion he gives excellent nourishment (1).

Knowing the Sun-world, he is the protector of men (3),

(He) manifests Heaven and Earth in men (4).

The Gods held the wealth-bestowing Agni (5).⁴

Details: Line 1: *Mātarishvā*: Even though this epithet is primarily used for the deity *Vāyu*, it is used here for *Agni* because he pervades the region with his energy.

The prayer is that *Agni* should make a path to the higher worlds not only for himself but also for others who are trying similar spiritual practices and their extensions, i.e., the successors.

vidat: make it possible;

svarvit: knower or discoverer of Sun-world;

1.96.5: Two Mothers Suckle the Infant

Night and day, mutually effacing their colours (1),

together suckle the one infant (2).

Radiant, he shines between Heaven and Earth (3).

The Gods held the wealth-bestowing *Agni* (4).⁵

Details: The symbolism of Day and Night suckling the infant has been discussed earlier in (1.95.1).

⁴ स मातरिश्वां पुरुवारपुष्टिः (1), विदद् गातुं तनयाय (2), स्वर्वित्
विशां गोपा (3), जनिता रोदस्योः (4), देवा अग्निं धारयन् द्रविणोदाम् (5)

⁵ नक्तोषासा वर्णम् आमेम्यानि (1), धापयेते शिशुमेकं समीची (2),
द्यावाक्षामा रुक्मो अन्तः विभाति (3), देवा अग्निं धारयन् द्रविणोदाम् (4)

1.96.6: Source of Wealth

Agni, the source of wealth, collects the riches (1,2).

He grants the understanding of the yajña (3).

He, the traveller fulfils the wishes of devotees (4).

He guards their immortality (5).

The gods held the wealth bestowing Agni (6).⁶

[ketu: understanding]

1.96.7: All That has Been and Will Be

He is the abode of riches, now and before (1).

(He is) the home of all that is born and that will be born (2).

(He is) the guardian of all existence (3).

(He) bestows results in abundance (4).

Him, the wealth-bestowing Agni, the Gods held (5).⁷

[bhūreḥ: much, without limit;]

1.96.8: Give Us a Long Life

May the giver of wealth (1),

give us a portion of the fleeting wealth (2,4).

(May he give us) a part of what is most enjoyable (3),

(give us) an impulsion full of hero-power (6), and a long life (5).⁸

[draviṇasaḥ: a portion of riches (draviṇa)]

⁶ रा॒यो बु॒ध्नः (1), सं॒ग॒म॒नो॒ वसू॒नां (2), य॒ज्ञस्य॑ के॒तुः (3), म॒न्म॒सा॒र्ध॒नो वेः (4),

अ॒मृ॒तत्वं रक्ष॑माणास (5), ए॒नं दे॒वा अ॒ग्निं धा॑रयन् द्रवि॒णो॒दाम् (6)

⁷ नू च॑ पु॒रा च॑ स॒र्द॒नं रयी॑णां (1), जा॒तस्य॑ च॒ जा॒र्य॑मा॒नस्य॑ च॒ क्षाम् (2),

स॒तः च॑ गो॒पां (3), भ॒व॒तश्च॑ भू॒रैः (4), दे॒वा अ॒ग्निं धा॑रयन् द्रवि॒णो॒दाम् (5)

⁸ द्र॒वि॒णो॒दा (1), द्र॒वि॒णसः॑ तुर॒स्यं (2), द्र॒वि॒णो॒दाः स॒न॒रस्य॑ (3), प्र॒ यँस॑त् (4),

द्र॒वि॒णो॒दा वी॒र॒व॒न्ती॑ इ॒षं नो॑ (5), द्र॒वि॒णो॒दा रा॑स॒ते दी॒र्घ॒मायुः॑ (6)

⁹ ए॒वा नो॑ अ॒ग्रे स॒मि॒धा वृ॒धा॒नो रे॒वत् पा॑व॒क श्र॒वसे॑ वि॒ भा॒हि ।

तन्नो॑ मि॒त्रो वरु॑णो मा॒म॒ह॒न्ता॒म॒र्दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त द्यौः ॥ 9 ॥

1.96.9: Hearing Full of Riches

Same as (1.95.11).⁹

Hymn 1.97: Agni Makes the Sin Wither Away

1: O Sin, Wither in Lament

2: Happy Fields and Safe Paths

3: Most Happy

4: Become Wise

5: Conquering Lustures of Agni

6: Your Face on Every Side

7: Carry Us like a Boat Across a River

8: Lead Us to the Supreme Station

Metre: Gāyatrī

[All the 8 mantra-s have the refrain, "May our sin wither in lament".]

The deity of this Sūkta is Agni, *shuchika*, the purifier. This Sūkta has eight mantra-s, each of which ends with the refrain, 'May our sin wither in lament'. Each mantra gives an approach for making the sin wither. The word for sin used here is *agham*, the other words being *amha* and *pāpma*. The deity of evil is *Nīṛiti*.

As Sri Aurobindo states, 'The crude conception of sin as a result of natural wickedness found no place in the thought of these deep thinkers and subtle psychologists. What they perceived was a great block of forces of ignorance and falsehood opposing the manifestation of Truth everywhere. Sin manifests itself, either as a non-perception of Right and Truth in the mind, or non-seizing of Right and Truth in the will or an inability of the life instincts and

* M. P. Pandit, 'Vedic Symbolism', Dipti Pub.

desires to follow after it or the sheer inefficiency of the physical being to rise to the greatness of the divine'.*

The remedy for the eradication of sin in an individual is to allow the Light and Force of Truth to permeate all the nooks and corners of all our bodies, physical, vital and mental. In this Sūkta, the prayer is to Agni. In other mantras the prayer to remove sin is addressed to the God Varuṇa, the King of Infinities, who represents the ethereal purity and oceanic wideness of the infinite Truth. 'Sinful thoughts, sinful actions, etc., begin with a certain narrowness which is dissolved by the wideness of Varuṇa.'

1.97.1: Sin, Wither in Lament

O Agni, may our sin wither in lament (1);
you shine the riches abundantly on us (2).
May our sin wither in lament (3).¹

Details: Obviously the wealth is not physical since material riches have no power to overcome any sin. The wealth is Divine, the Light and Force of Agni.

apa: wither; *agham*: sin;

1.97.2: Happy Fields and Safe Paths

For happy fields, for safe paths (1),
and for wealth we worship you (2).
May our sin wither in lament (3).²

Details: *sukṣhetra*: happy fields. These are the physical (*anna*), vital (*prāṇa*) and mental (*mana*), the multiple bodies of the yajamāna. He prays that these bodies be happy and luminous when sin withers away from them in lament.

¹ अपं नः शोशुचत् अघम् अग्ने (1), शुशुगध्या रयिम् (2),

अपं नः शोशुचत् अघम् (3)

² सुक्षेत्रिया सुगातुया (1), वसूया च यजामहे (2), अपं नः शोशुचदघम् (3)

safe paths: the path of yajña or the divine pilgrimage is requested to be made safe and free from foes.

1.97.3: Most Happy

May he (Kutsa) be most happy (1);

most happy be our seers (2).

May our sin wither in lament (3).³

[*pra bhandishṭha*: most happy, most laudable]

1.97.4: May He Become Wise

O Agni, may your seers multiply (1).

May we, your devotees, become wise (2).

May our sin wither in lament (3).⁴

[*pra* (line 1): to multiply;

Line 2: *pra-jāyemahi*: become wise;]

1.97.5: Conquering Lustres of Agni

The conquering lustres of Agni go everywhere forcefully (1).

May our sin wither in lament (2).⁵

Details: The conquering lustre of Agni goes everywhere and forcefully dislodges the sin located in all our bodies and the cosmos.

1.97.6: Thy Face on Every Side

You turn your face on every side (1).

You, our guardian, are everywhere (2).

May our sin wither in lament (3).⁶

³ प्र यद् भन्दिष्ठ एषां (1), प्र अस्माकांसः च सूरयोः (2),

अप नः शोशुचदधम् (3)

⁴ प्र यत् तै अग्ने सूरयो (1), जायैमहि प्र तै वयम् (2), अप नः शोशुचदधम् (3)

⁵ प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः (1), अप नः शोशुचदधम् (2)

⁶ त्वं हि विश्वतोमुख (1), विश्वतः परिभूरसि (2), अप नः शोशुचदधम् (3)

Details: *vishvatomukhaḥ*: with face turned on every side; occurs in Shvetāshvatara U. (3.3 and 4.3), Mahānarāyaṇa U., and others.

1.97.7: Carry Us like a Boat Across a River

O (Agni), whose face is on all sides (2),
take us beyond the foes like a ship (across a river) (1,3).
May our sin wither in lament (4).⁷

1.97.8: Lead Us to the Supreme Station

You lead us like a ship across the ocean (1),
to the blissful state that lies beyond the foes (2).
May our sin wither in lament (3).⁸

[*atiparṣha*: carry us beyond the foes;]

Details: *sindhu*: It is a massive river called by that name in Indian languages and, known as Indus in English; In the esoteric sense, it is ocean representing the infinite store of energies.

Hymn 1.98: Agni Vaishvānara: Universal Divine Force and Action

1: Beholds All

2: Placed in All and Pervades All

3: May Thy Truth be Attainable

Metre: Trīṣṭup

This hymn is the second in the first Maṇḍala to Vaishvānara, the Universal Divine Force. The hymn (1.59) is the first.

⁷ द्विषौ नो (1), विश्वतोमुख (2), अति नावेव पारय (3),

अप नः शोशुचदघम् (4)

⁸ स नः सिन्धुमिव नावय (1), अति पर्षा स्वस्तये (2), अप नः शोशुचदघम् (3)

1.98.1: Beholds All

May we be in the grace of Vaishvānara of right thinking (1),
the king of the entire universe (2), the foremost to be served (3).
He is the foremost one to manifest and behold the universe (4),
he unites with the Sun (5).¹

Details: Vaishvānara means one who is related to all humans. He manifests individually in each sacrificer, pervades, beholds all and becomes united with the Light above, his own original home. This has been discussed earlier in the Vaishvānara hymn (1.59).

abhishrī: (alt.) most glorious;

1.98.2: Placed in All and Pervades All

Placed in Heaven (1), placed in Earth (2),
placed in all growths of earth, Agni pervades all (3).
May Vaishvānara Agni, set in vigour (4),
guard us from the foe, day and night (5).²

Details:

āvivesha: enters the inner being. (6.74.2, 8.48.12, 10.16.6);

vishvam āvivesha: pervades all. (Shvet. U. (2.17).

sarvam eva āvishanti: pervades all. (Muṇḍ. U. (3.2.5).

Both this RV mantra and the Upanishadic passages state that the Universal Divine pervades everything in manifestation. For understanding the connection between the Vaishvānara mantra-s in RV and the Vaishvānara Vidya of Upaniṣhad, see (CW, KS, Vol. 1) or 'Lights on the Upaniṣhads' by Kapāli Sāstry, SAKSI (Pub).

¹ वैश्वा॒न॒रस्य॑ सु॒म॒तौ स्या॒म (1), राजा॑ हि कं॒ भुव॑नानाम् (2), अभि॒श्रीः (3),
इ॒तो जा॒तो वि॒श्वमि॒दं वि च॑ष्टे (4), वैश्वा॒न॒रो य॑तते॒ सूर्ये॑ण (5)

² पृ॒ष्ठो दि॒वि (1), पृ॒ष्ठो अ॒ग्निः पृ॒थि॒व्यां (2), पृ॒ष्ठो वि॒श्वा ओष॑धीः आ वि॒वेश (3),
वैश्वा॒न॒रः स॒हसा॑ पृ॒ष्ठो अ॒ग्निः (4), स नो॑ दि॒वा स रि॒षः पा॑तु नक्तम् (5)

1.98.3: May Thy Truth be Attainable

O Vaishvānara, may that truth of yours be attainable by us (1).

May the divine riches laden with opulence wait upon us (2).

May it be preserved for us by Mitra, Varuṇa (3),

Aditi, Ocean, Earth and Heaven (4).³

Hymn 1.99: Carry Us Across Safely

Riṣhi: Kashyapaḥ Marīchaḥ

Metre: Triṣṭup

[This hymn is famous for several reasons. It has become a part of *tāntrik* literature and methods, as discovered by Kapāli Sāstry, and a part of Mahānārāyaṇa Upanishad* in its Durgā Sūkta, a hymn to the Goddess Durga. Even today it is used as a part of the ritual worship (*arādhana*), of all deities, Viṣṇu, Shiva, Devī, etc., Finally, it is the only Sūkta in the entire RV having exactly one verse. This verse has been commented upon by S and Bhattabhāskara, whose comments are in the section 2.1 of the edition of Mahānārāyaṇa Upanishad.* Excerpts are given below.

Some scholars regard this verse as a later addition to Rig Veda since Shākalya omitted this verse in his *pada-pāṭha* of the RV Samhitā.]

³ वैश्वानरं तव तत् सत्यम् अस्तु अस्मान् (1), रायौ मघवानः सचन्ताम् (2), तन्नो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

* Swami Vimalananda, Sri Ramakrishna Math, Chennai. This is the edition with 80 sections.

1.99.1: Burn the Knowledge of Our Foes and Carry Us Across Safely

To the one who knows of all births (1),
we prepare and offer the Soma (2).
May he burn up completely the wealth and knowledge of our foes (3).
May Agni lead us to happiness overcoming all grief (4).
May he carry us as in a boat across a river (5),
overcoming all sin (6).¹

Details: Soma: the delight; the distilled essence of all experiences; see (1.44.9) and (1.93).

Jātvēdasah: He knows all the births in all the five planes or worlds namely Matter, Life, Mind, Mahas and Jana or Ānanda. Agni knows all the births since he helps the human beings to be born in the various worlds.

Tantra: In the book called as *Prapanchasāra Tantra*, there is a *vidya* (*tāntrik* prayer or formula), known as *shatākṣhari vidya* which is made up of one hundred and eight letters. This is composed of three Rig Vedic mantra-s, namely (1.99.1) to Agni by Rishi Kashyapa, (7.59.12) to Rudra or Tryambaka by Rishi Vasiṣṭha and (3.62.12), the famous prayer to Savitr or Viṣṇu in Gāyatrī metre by Rishi Vishvāmitra. KS comments: 'One significant fact shall not escape notice here in as much as it illustrates the remarkable facility with which these Seers reconcile the claims of the respective votaries of Viṣṇu (Savitr), Shiva (Rudra) and the Parā Shakti (Durga or Agni) for supremacy. . . In this single *vidya* all are placed on the same supreme level of adoration, all are simultaneously invoked in the prayer poured forth by the *sādhaka*.' [CWKS, Vol.1, p.303].

Upaniṣhad: This mantra is the first verse of the Durgā Sūkta, which is part of the Mahānārāyaṇa Upaniṣhad mentioned earlier. The Durga

¹ जा॒तवै॒दसे (1), सु॒नवाम॑ सोम॑म् (2), अ॒राती॒यतो॑ नि द॒हति॑ वेदः (3),
स नः॑ प॒र्षदति॑ दु॒र्गाणि॑ वि॒श्वा (4), ना॒वेव॑ सि॒न्धुं (5), दु॒रिता॑त् अ॒ग्निः (6)

Sūkta is made up of seven verses, of which four are taken from RV. The sixth verse is from RV (8.11.10), which has the phrase, 'make us happy, who are your own selves or bodies', '*svam chāgne tanuvam piprayasva*'. The phrase *tanum svam* occurs in Kaṭha Upanishad (2.23) and Mundaka Upanishad (3.2.3).

nāveva sindhum: As ships in the ocean; Sindhu means an ocean or a wide river. Phrases like this occur many times in the Veda indicating that maritime activities were an integral part of the Rig Vedic civilisation. The popular view in some history books that persons associated with the Rig Veda known as Āryans were *nomads*, has no factual basis whatsoever. There are several names signifying different types of boats or ships such as *vāvuṭa*, *yānapātra* etc., indicating their widespread maritime activities.

ati parṣhat: to lead, to carry beyond. Occurs in (3.20.4), (10.187.1) with this meaning (SA). *durgāṇi ati parṣhat* is translated here as "lead to happiness free of grief or overcoming all the states of grief." Bhattabhāskara translates it as protection. S, strangely, translates it as 'destruction'. But the overall meaning is not effected.

arāṭiyataḥ: psychological foes on the inner plane. For Bhattabhāskara, the foes are both external and internal like passions and impulses.

durgāṇi: states of grief difficult to overcome. Bhattabhāskara translates it as 'difficulties'. The Goddess Durgā is commonly interpreted as one 'difficult (*durga*) to attain', or one, 'who overcomes all difficulties for the devotee'.

Hymn 1.100: Indra Guides Our Speech

**Riṣhis: R̥jṛāshva-Ambariṣha-Sahadeva- Bhayamāna-Surādhasa
Vārshagirāḥ**

- 1: Donor of Truth-power**
- 2: Unattainable like the Sun**
- 3: Paths of Indra are Unobstructed**
- 4: Most Friendly Among Friends**
- 5: Casting Down Inspirations**
- 6: May He Share the Light of the Sun**
- 7: The Sole One**
- 8: Finds Light in Blinding Darkness**
- 9: Left and Right Hands of Indra**
- 10: He is Quickly Recognized**
- 11: Generous with the Waters**
- 12: Attained in Many Ways**
- 13: Beneficent in All Actions**
- 14: His Might is Like a Paradigm**
- 15: None can Reach his Limit**
- 16: Red and Dark Steeds**
- 17: Kings Praise Indra**
- 18: Won the Sun and Waters**
- 19: Indra Guides Our Speech**

Metre: Triṣṭup

[The mantra-s 1-15 have the refrain, 'May Indra along with the Maruts be for our growth'.]

1.100.1: Donor of Truth-power

He, a showerer, all-powerful, is in all places (1),
lord of the Earth and the great Heaven (2).

Donor of truth-power, he is invoked in the yajña-s (3).

May he, Indra along with the Maruts, be for our growth (4).¹

Details: In this book, everywhere, we translate the word *sat* as Truth. Indra is the bringer or provider to the seeker of Truth. Hence he is described as the donor of Truth-Power. S translates *satīnam* in different verses as water or the middle speech or as the Lord, so on.

1.100.2: Unattainable like the Sun

His course is unattainable like the Sun's (1).

He kills Vṛtra and the scorching demons in every yajña (2).

He is the generous giver (3),

who has close associates who are speedy (4).

May Indra, along with the Maruts, be for our growth (5).²

Details: *svebhiḥ sakhibhiḥ*: close companions who are speedy; could be Maruts. Note Maruts are mentioned separately as 'Marutvan'.

1.100.3: Paths of Indra are Unobstructed

The paths of Indra move spreading energies like Heaven (1,2).

(The paths) in their shining might go forth without resistance (3).

He subdues haters, overcomes foes with his strengths (4).

May Indra, along with the Maruts, be for our growth (5).³

¹ स यो वृषा वृष्ण्यैभिः समौका (1), महो दिवः पृथिव्याश्च सम्राट् (2),

सतीनसत्त्वा हव्यो भरैषु (3), मरुत्वान् नो भवतु इन्द्र ऊती (4)

² यस्य अनासः सूर्यस्येव यामो (1), भरैभरे वृत्रहा शुष्मो अस्ति (2),

वृषन्तमः (3), सखिभिः स्वेभिः एवैः (4), मरुत्वान् नो भवतु इन्द्र ऊती (5)

³ दिवो न यस्य रेतसो दुधानाः (1), पन्थासो यन्ति (2), शवसा अपरीताः (3),

तरत् द्वेषाः सासहिः पौंस्यैभिः (4), मरुत्वान् नो भवत्विन्द्र ऊती (5)

1.100.4: Most Friendly Among Friends

He is Aṅgīrasa among the Aṅgīrasa-s (1),
most bountiful among the givers of gifts (2),
most friendly among friends (3).

He knows most among those who know rik-mantra-s (4),
eminent among the praiseworthy (5).

May Indra, along with the Maruts, be for our growth (6).⁴

Details: Aṅgīrasa Seers: see (1.31.2) and (1.71.2).

gātubhiḥ: those who are praised (KS), (root *gā*);

1.100.5: Casting Down Inspirations

(He is) mighty with the Rudra-s as with one's own sons (1),
victorious in battles with enemies (2).

He casts down inspirations with his co-dwellers (Maruts) (3).

May Indra, along with the Maruts, be for our growth (4).⁵

1.100.6: May He Share the Light of the Sun

He, who humbles the proud, stimulates (us) in battle (1).

May he share the light of Sun this day with our own heroes (2).

He, the protector of all, is invoked by many (3).

May Indra, along with the Maruts, be for our growth (4).⁶

Details: Sun, Sūrya, is the highest deity in the hierarchy. Indra is prayed to share the spiritual Light of the Sun with the Rīṣi-s and seekers.

⁴ सो अङ्गिरोभिः अङ्गिरस्तमो (1), भूद् वृषा वृषभिः (2), सखिभिः सखा सन् (3),
ऋग्मिभिः ऋग्मी (4), गातुभिः ज्येष्ठौ (5), मरुत्वान् नो भवतु इन्द्र उती (6)

⁵ स सूनुभिः न रुद्रेभिः ऋभ्वा (1), नृषाह्यै सासहान् अमित्रान् (2),
सनीळेभिः श्रवस्यानि तूर्वान् (3), मरुत्वान् नो भवत्विन्द्र उती (4)

⁶ स मन्युमीः समर्दनस्य कर्ता (1), अस्माकैभिः नृभिः सूर्य सनत् अस्मिन्
अहन् (2), सत्यतिः पुरुहूतो (3), मरुत्वान् नो भवत्विन्द्र उती (4)

1.100.7: This Sole One

His aides cheer him in the meeting of heroes (1).

The people make him a guardian for obtaining things (2).

He, the Sole One, is the lord of all actions (3).

May Indra, along with the Maruts, be for our growth (4).⁷

Details: Line 1: the meeting here is a symbolic battle within the aspirant between the divine and hostile forces.

1.100.8: Finds Light in Blinding Darkness

In battles involving intense force (2),

the heroes resort the mighty one (1,3),

for protection and for the luminous wealth (4).

He finds light in the blinding darkness (5).

May Indra, along with the Maruts, be for our growth (6).⁸

Details:

“The Vedic idea is that the subconscious darkness and the ordinary life of ignorance hold concealed in them all that belongs to the Divine Life indicated by the Lights; these secret riches must be recovered first by destroying the impenitent powers of ignorance and then by possessing the lower life and subjecting it to the higher” [SA, SV, P.230]. Recall the phrase, ‘out of the darkness Indra milked the cows with his Lights,’ (1.33.10). (3.39.5) mentions, ‘finding the Sun dwelling in darkness’. There are many mantra-s like this.

utsava: battle. In later times, the word means a festival performed in a temple.

⁷ तं ऊतयो रणयत् शूरसातौ (1), तं क्षेमस्य क्षितयः कृण्वत् त्राम् (2),
स विश्वस्य करुणस्य ईश एको (3), मरुत्वान् नो भवत्विन्द्र ऊती (4)

⁸ तम् अप्सन्त (1). शर्वस उत्सवेषु (2), नरो नरम् (3), अवसे तं धनाय (4),
सो अन्धे चित् तमसि ज्योतिः विदन् (5). मरुत्वान् नो भवत्विन्द्र ऊती (6)

1.100.9: Left and Right Hands of Indra

With his left hand, he subdues even the mighty (1).

With his right, he receives the offering (2).

He grants riches by mere praise (3).

May Indra, along with the Maruts, be for our growth (4).⁹

Details: The use of the word hands does not imply that Indra is a human being. In Indian thought, hands symbolize the instruments of action.

In the ancient Hindu temples of India, existing today, the icon, *mūṛty*, has two hands, the left hand raised for blessing the devotee, the right hand lowered for receiving the salutation.

dakṣhiṇa: discrimination, discernment;

1.100.10: He is Quickly Recognised

With the hosts of Maruts, he is the giver (1).

Through his car, he is quickly recognised (2),

by all persons at work this day (3).

With his manly powers, he overcomes the hostile attacks (4).

May Indra, along with the Maruts, be for our growth (5).¹⁰

[*kṛṣṭayah*: doers of action, (1.36.19), (8.103.3)]

⁹ स सव्येन यमति ब्राधतः चित् (1), स दक्षिणे संगृभीता कृतानि (2),

स कीरिणा चित् सनिता धनानि (3), मरुत्वान् नो भवत्विन्द्र ऊती (4)

¹⁰ स ग्रामेभिः सनिता (1), स रथेभिः विदे (2), विश्वाभिः कृष्टिभिः अनु अद्य (3),

स पौंस्येभिः अभिभूरशस्तीः (4), मरुत्वान् नो भवतु इन्द्र ऊती (5)

1.100.11: Generous with the Waters

He speeds along with the Maruts to the shower of Soma (1),
along with his companions and swift ones (2,4).

He is invoked by many (3).

He conquers the divine energies for his sons and their extensions (5).

May Indra, along with the Maruts, be for our growth (6).¹¹

[*toka*: son, successors, birth of the god in a human being, (1.8.6);

tanaya: grandson, those who extend the workings of the sage; see (1.31.12);

jāmibhiḥ : kinsmen, Maruts;]

1.100.12: Attained in Many Ways

He who bears the Vajra slays *dasyu*-demons (1),

is fierce and causes fear (in foes) (2).

(He is) endowed with many thoughts (3),

attained in many ways, and is great (4).

Like Soma, he is of luminous might (5),

he is related to the five classes of people (6).

May Indra, along with the Maruts, be for our growth (7).¹²

Details: *chamrīṣho*: Soma, the delight of existence in the seeker's body; related to *chamasa*; outwardly the ladle for handling the Soma juice; esoterically, the human body which releases this Soma-delight by work.

pāñchajaneṣhu: the five peoples competent in the five planes. See (1.89.10), (9.66.20).

¹¹ स जा॒मिभिः॒ यत् स॒मजा॑ति मी॒ळ्हे (1), अजा॑मिभिः वा (2), पुरु॒हू॒त (3),
एवैः (4), अ॒पां तो॒कस्य॑ तन॒यस्य॑ जे॒षे (5), म॒रुत्वा॑न् नो भव॒तु इन्द्र॑ ऊ॒ती (6)

¹² स व॒ज्रभृ॑द् द॒स्युहा॑ (1), भी॒म उ॒ग्रः (2), स॒हस्र॑चे॒ताः (3), श॒तनी॑थ॒ ऋ॒भ्वा (4),
च॒म्री॒षो न श॑र्वसा॒ (5), पाञ्च॑ज॒न्यो (6), म॒रुत्वा॑न् नो भव॒तु इन्द्र॑ ऊ॒ती (7)

1.100.13: Beneficent in All Actions

His Vajra draws cries from foes (1).

He grants *svarga* (2).

He is brilliant like Heaven (3).

He thunders and is beneficent in all actions (4).

The offerings and all wealth attain him (5).

May Indra, along with the Maruts, be for our growth (6).¹³

Details: Indra is beneficent in all his actions towards mankind. All the offerings and wealth go to him.

Indra grants the state of consciousness denoted by *sva* Sun-world. Hence he is called grantor of *sva*, *svaṣṭā*.

shimivān: one who is engaged in beneficent works, (10.8.2);

sanayaḥ: offerings; *svarga*: Sun-world; *svaḥ*;

1.100.14: His Might is like a Paradigm

His incessant and luminous strength (1),

is praised as an excellent paradigm (2),

in protecting the Heaven and Earth from all sides (3).

Rejoicing in our willings, may he guard us (4).

May Indra, along with the Maruts, be for our growth (5).¹⁴

¹³ तस्य वज्रः क्रन्दति स्मत् (1), स्वर्षा (2), दिवो न त्वेषो (3), रवथः शिमीवान् (4), तं संचन्ते सनयः तं धनानि (5), मरुत्वान् नो भवतु इन्द्र ऊती (6)

¹⁴ यस्य अजस्रं शर्वसा (1), मानम् उक्थं (2), परिभुजद् रोदसी विश्वतः सीम् (3), स पारिषत् क्रतुभिः मन्दसानो (4), मरुत्वान् नो भवतु इन्द्र ऊती (5)

1.100.15: None can Reach His Limit

Neither Gods nor mortals nor waters (1),
 can reach the limit of his luminous (*devatā*) might (2).
 He exceeds both Earth and Heaven in his might (3).
 May Indra, along with the Maruts, be for our growth (4).¹⁵
 [*devatā*: luminous]

1.100.16: Red and Dark Steeds

The celestial steeds, red and dark with graceful limbs (1),
 decorated (2), are yoked to the car of Indra, the showerer (4).
 (The car carries) the riches to R̥jrāshva who lives in Heaven (*dyu*) (3).
 The people recognise the car as associated with delight (5).¹⁶
Details: Red denotes active power; dark denotes the power of
 enveloping like the dark blue sky.

Though the car of Indra is moving in Heaven, it is perceivable to
 the purified persons on Earth.

R̥jrāshva: name of a R̥ṣhi; one with straight-forward or righteous
 life-energies (*r̥ju+ashva*); see also (1.101.1).

nahuṣha: synonym of man.

1.100.17: Kings Praise Indra

O Indra, the showerer, this effectuating laud is chanted (1,3),
 by Vārshāgira-s, R̥jrāshva, his companion Ambarīṣha (2,4),
 Sahadeva, Bhayamāna, Surādhā (5).¹⁷

¹⁵ न यस्य देवा देवता न मर्ता आपः च न (1), शर्वसो अन्तम् आपुः (2),

स प्ररिका त्वक्षसा क्षमो दिवश्च (3), मरुत्वान् नो भवतु इन्द्र ऊती (4)

¹⁶ रोहित् श्यावा सुमदंशुः (1), ललामीः (2), युक्षा राय ऋज्राश्वस्य (3),

वृषण्वन्तं बिभ्रती धूर्षु रथं (4), मन्द्रा चिकेत नाहुषीषु विक्षु (5)

¹⁷ एतत् त्यत् तं इन्द्र वृष्ण उक्थं (1), वार्षागिरा (2), अभिगृणन्ति राधः (3),

ऋज्राश्वः प्रष्टिभिः अम्बरीषः (4), सहदेवो भयमानः सुराधाः (5)

Details: Sahadeva: The name of a king; it has also the meaning of, 'friend of the Gods'.

This Sūkta was revealed to Vārshagirā kings. Four of them are mentioned by name here.

bhayamāna: name; one who causes fear;

surādhaḥ: name; who are all great in the joy of achievement;

rādha: effectuating;

1.100.18: Won the Sun and Waters

Invoked by many, Indra along with his own Maruts (2),

smote Dasyu-s and Shimyu-s (1,3),

slew their hosts on the Earth with his Vajra (4).

With his fair and pure companions, he reoccupied the Earth (5).

He won the sun and the Waters (6),

he, the one with the luminous Vajra (7).¹⁸

Details: Indra clears the Earth of the forces of ignorance and falsehood, named as *dasyu-s* and *shimyu-s*, and reoccupies it allowing the human beings to live peacefully. The phrase, 'he won the Sun and the waters' has appeared elsewhere (1.7.3, 1.71.2 etc).

Even though the natural home of the forces of ignorance and falsehood is the midworld, (*antarikṣha*), the world of *prāṇa*, they act on Earth through their human instruments.

shimyū: hurters of the yajña (sacrifice).

shvitnyebhiḥ: (persons) who are pure in all respects; *shvit* derived from *shveta*, white or pure.

evaiḥ: the galloping Maruts;

¹⁸ दस्यून् शिम्यून् च (1), पुरुहूत एवैः (2), हत्वा (3), पृथिव्यां शर्वा नि
बर्हीत् (4), सनत् क्षेत्रं सखिभिः शिष्येभिः (5), सनत् सूर्यं सनत् अपः (6),
सुवज्रः (7)

1.100.19: Indra Guides Our Speech

May Indra guide our speech for ever (1).

May we be always straightforward and enjoy the plenitude (2).

May that be protected for us by Mitra, Varuṇa (3),

Aditi, Waters, Earth and Heaven (4).¹⁹

Details: *adhivaktā*: one who presides over speech or guides our speech. S translates this word as spokesman, i.e., one who presents our view favourably to the other Gods.

Indra makes sure that the right thought occurs in the devotee and the right speech comes out of his/her mouth.

Indra: (1.101-1.104)

Hymn 1.101: Attained by Mantra

- 1: Giver with Luminous Discrimination
 - 2: Slew Vyamsa and Shambara
 - 3: Indra's Law of Workings (Vrata)
 - 4: Stable in All Actions
 - 5: Knowledge to the Seers
 - 6: All Beings Place Indra in Front
 - 7: Spread of the Speech
 - 8: Celestial or Earthly Abode
 - 9: Attained by Mantra-s
 - 10: Absorb the Essence of Soma
 - 11: May we Attain Spiritual Plenitude
- Metre: 1-7, Jagatī ; 8-11, Triṣṭup

¹⁹ वि॒श्वाह इन्द्रो॑ अधि॒वक्ता नो॑ अ॒स्तु (1), अ॒र्षरि॒हुताः स॒नुयाम् वा॒जम् (2),
तन्नो॑ मि॒त्रो वरु॑णो माम॒हन्ता॒म् (3), अ॒दि॒तिः सि॒न्धुः पृथि॒वी उ॒त द्यौः (4)

1.101.1: Giver with Luminous Discrimination

Chant aloud the hymn full of essence to rapturous Indra (1).
He along with the seeker slew the pregnant wives of Vṛtra (2).
We desire the protection from the generous giver (3),
having the Vajra with discrimination (4).

We invoke him along with Maruts for companionship (in work) (5).¹

Details: The idea is that Indra smites not only the dark forces typified by *dasyu*, but also their successors, indicated by the pregnant wives. *rjishvan*: seeker, one who is straight forward; see (1.51.5). S takes it to be the name of a king.

1.101.2: Slew Vyamsa and Shambara

With intense wrath he slew the armless Vṛtra (1),
Shambara and the lawless Pipru (2).
He extirpated the insatiable Shuṣṇa (3).

We invoke him along with Maruts for companionship (4).²

Details: Shuṣṇa, see (1.11.7). Pipru, see (1.51.5). Shambara, see (1.51.6).

1.101.3: Indra's Law of Workings (*vrata*)

His great manliness becomes Heaven and Earth (1).
In his law abides also Sun and Varuṇa (2).
The flowing waters serve the law of Indra (3).

We invoke him along with Maruts for companionship (in work) (4).³

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- ¹ प्र म॒न्दिनै॑ पितु॒मत् अ॑र्च॒ता व॒चो॒ यः (1), कृ॒ष्णग॑र्भा नि॒रह॑न् ऋ॒जि॒श्व॒ना (2),
अ॒व॒स्य॒वो वृ॑ष॒णं (3), वज्र॑-दक्षि॒णं (4), म॒रु॒त्त्वं॒न्तं स॒ख्याय॑ हवामहे (5)
- ² यो व्य॑सं जा॒हृषा॑णेन म॒न्युना॑ (1), यः श॒म्बरं॑ यो अ॒हन् पि॑पु॒म् अ॒व्र॒तम् (2),
इन्द्रो॑ यः शु॒ष्णम॑शु॒षं न्या॑वृ॒णङ् (3), म॒रु॒त्त्वं॒न्तं स॒ख्याय॑ हवामहे (4)
- ³ यस्य॑ द्या॒वापृ॑थि॒वी पौ॑स्यं म॒हद् (1), यस्य॑ व्र॒ते वरु॑णो॒ यस्य॑ सूर्यः॒ (2),
यस्येन्द्र॑स्य॒ सिन्ध॑वः स॒श्र॑ति व्र॒तं (3), म॒रु॒त्त्वं॒न्तं स॒ख्याय॑ हवामहे (4)

Details: Indra supports the mighty Heaven and Earth and that indicates his manliness.

S translates the first line as 'in whose large might abide Heaven and Earth', by adding the word, 'abide'. In the translation above, no additional word is added.

vrata: Laws which control the working of every entity.

1.101.4: Stable in All Actions

The Lord of life-force and the Rays, independent (1),
is attained by hymns and is stable in all actions (2).

Indra slays those who offer not Soma, though they are strong (3).

We invoke him along with Maruts for companionship (in work) (4).⁴

Details: *gavām*: the rays of consciousness.

ashva: the horse; the standard symbol for life-force in all living beings.

asunvataḥ: those who do not offer the Soma, those who hinder the Divine powers from offering their help for the human beings.

1.101.5: Knowledge to the Seers

He, the lord of all that moves and breathes (1),

first found the knowledge (3),

which enables seekers to realise the Brahman (2).

He, Indra, humbled and slew the dasyu-s (4).

We invoke him along with Maruts for companionship (in work) (5).⁵

Details: Indra finds the knowledge hidden by the *rākṣasa*-s and restores it to the Seers like the *Aṅgīrasa*-s (*brahmaṇe*) who have

⁴ यो अश्वा॑नां॒ यो गवा॑ं गोप॑तिः (1), व॒शी य आ॑रि॒तः क॑र्म॒णि-क॑र्म॒णि
स्थि॒रः (2), वी॒ळोः चि॒त् इन्द्रो॑ यो असु॑न्वतो व॒धो (3), म॒रुत्व॑न्तं स॒ख्याय॑
हवाम॑हे (4)

⁵ यो विश्व॑स्य जग॑तः प्राण॑तः पतिः॑ (1), यो ब्र॒ह्मणै॑ (2), प्रथ॑मो गा अवि॑न्दत् (3),
इन्द्रो॑ यो दस्यून् अध॑रान् अ॒वाति॑रन् (4), म॒रुत्व॑न्तं स॒ख्याय॑ हवाम॑हे (5)

realised the Supreme Word (Brahma) or the Brahman, the highest principle.

prathama: first among the Gods. *gā avindat*: found the knowledge. Translating *gā* as cows does not make sense.

brahmaṇe: in the Veda it always means persons who have realised the Supreme Word or the highest principle Brahman; this word, referring to a group of persons, so called, Brāhmins, occurs only once in RV in (10.90).

1.101.6: All Beings Place Indra in Front

The brave invoke him and also the timid (1);
the runaways as well as victors invoke him (2).

All beings place him in front (3).

We invoke him along with Maruts for companionship (in work) (4).⁶

Details: The persons who run away from a battle invoke him for protection from the victors. The victors invoke him for having made them victorious. Thus all beings invoke Indra.

1.101.7: Spread of the Speech

All-seeing, he proceeds along the wide paths of Rudra-s (1).

With Rudra-s, the speech (*vāk*) speedily spreads wide (2).

The hymns of praise extol the renowned Indra (3).

We invoke him along with Maruts for companionship (in work) (4).⁷

Details: Rudra-s, in plural, refers to the Maruts, the children of Rudra. First comes the vision of Indra in the region or the paths of the Maruts or Rudra-s. Next is the quick spread of the speech (or the deity *Vāk*) with the help of these Rudra-s. Then does the Rishi praise

⁶ यः श्रूँभिः हव्यो यः च भीरुभिः (1), यो धावद्भिः हूयते यश्च जिग्युभिः (2),
इन्द्रं यं विश्वा भुवन्नाभि सँदधुः (3), मरुत्वन्तं सख्याय हवामहे (4)

⁷ रुद्राणामेति प्रदिशा विचक्षणो (1), रुद्रेभिः योषां तनुते पृथु जयः (2),
इन्द्रं मनीषा अभ्यर्चति श्रुतं (3), मरुत्वन्तं सख्याय हवामहे (4)

Indra. The Rīṣhi can praise Indra only after he/she gets the requisite power from Vāk, the Goddess of speech (*yoshā*).

1.101.8: Celestial or Earthly Abode

Whether you, along with the Maruts, delight
in a heavenly dwelling (1),
or you delight in an earthly dwelling (2),
either way, come to our yajña, being done in front of us (3).
O Indra, we have prepared the offerings desiring you (4).⁸

Details: Indra can be happy either in a celestial abode or in an earthly home. *avame*: lowly, earthly;
satyarādhaḥ: One wealthy in Truth;

1.101.9: Attained by Mantra-s

Desiring you we anoint you with Soma (1).
Desiring you we have made the offerings (3),
O Well-discerning Indra, attained by mantra-s (2,4),
endowed with steeds and along with the Maruts (5),
come to the sacred seat in our yajña and rejoice (6).⁹

1.101.10: Absorb the Essence of Soma

O Indra, rejoice with your own steeds (1).
(Open) your jaws for drinking the Soma (2);
release the tongue for taking in all the essence (3).
O Indra, let your steeds bring you (4).
Desiring our offerings, be pleased to accept them (5).¹⁰

⁸ यद्वा मरुत्वः परमे सधस्थे (1), यद् वावमे वृजने मादयासे (2),
अत आ याहि अध्वरं नो अच्छा (3), त्वाया हविः चंकृमा सत्यराधः (4)

⁹ त्वाया इन्द्र सोमं सुषुमा (1), सुदक्ष (2), त्वाया हविः चंकृमा (3), ब्रह्मवाहः (4),
अधा नियुत्वः सर्गणो मरुद्भिः (5), अस्मिन् यज्ञे बर्हिषि मादयस्व (6)

¹⁰ मादयस्व हरिभिः ये त इन्द्र (1), विष्यस्व शिप्रे (2), वि सृजस्व धेने (3),
आ त्वा सुशिप्र हरयो वहन्तु (4), उशन् हव्यानि प्रति नो जुषस्व (5)

Details: *dhena*: a synonym of speech; here it means tongue. Indra is requested to release his tongue so as to absorb the essence, *rasa*, of all the offerings. Both jaws and tongue are symbolic of the corresponding functions. *sushipra*: strong-jawed one.

1.101.11: May We Attain Spiritual Opulence

May we obtain all-sided opulence from Indra (3).

Indra is praised along with the Maruts (1).

(He is) the protector of our home (2).

May that be protected for us by Mitra, Varuṇa (4),

Aditi, Waters, Earth and Heaven (5).¹¹

Details: *vṛjane*: dwelling, (1.101.8), strong-places, (1.73.2); battle, (1.51.15);

Hymn 1.102: Why Men Invoke Indra

1: Gods Delight Indra

2: Faith in the Divine Workings

3: Praised Often in Our Minds

4: Make the Goal Easy for Us to Reach

5: Your One-pointed Mind

6: Your Arms Win Knowledge

7: Hymns Reveal your Vast Thought

8: You Sustain the Three Earths

9: Car Uproots Foes

10: We Sharpen You in Battles

11: May Indra Guide our Speech

Metre: 1-10, Jagatī; 11, Triṣṭup

¹¹ मरुत्-स्तोत्रस्य (1), वृजनस्य गोपा (2), वयम् इन्द्रेण सनुयाम् वार्जम् (3), तन्नो मित्रो वरुणो मामहन्ताम् (4), अदितिः सिन्धुः पृथिवी उत द्यौः (5)

1.102.1: Gods Delight Indra

To you who are mighty I address this excellent hymn (1),
for your understanding has been gratified by my hymn (2).
The Gods, with their luminous might, delight Indra (5),
the conqueror of foes, (so that he bestows) (4),
prosperity and the divine powers of light and might (3).¹

Details: *prasave*: manifestation of the continuous shower (of the powers of Light and Might).

mahaḥ: the mighty one, Indra; *utsava*: prosperity, well-being;

1.102.2: Faith in the Divine Workings

The seven rivers proclaim his inspiration (1).
Heaven, the midworld and the Earth are his handsome body (2).
To make us experience the worlds (4),
and have faith (in the laws) (5),
Sun and Moon revolve continuously, O Indra (3,6).²

Details: The three worlds constitute the form or body of Indra. The Sun and Moon by performing the tasks of giving us illumination continuously create in us the faith in the Laws and in the Power of Indra.

Seven rivers: The seven streams of Light and Force representing the energies of the seven worlds such as *bhūḥ* (Earth). For some details, see (1.72.8). *kam*: filler.

¹ इ॒मां ते॒ धि॒यं प्र॒ भरि॒ म॒हो म॒हीम् (1), अ॒स्य स्तो॒त्रे धि॒षणा॒ यत् त॒ आन॒जे (2),
तम् उ॒त्स॒वे च॒ प्रस॒वे च॒ (3), सा॒स॒हिम् (4), इन्द्रं॑ दे॒वासः॑ शर्व॒सा अम॑दन् अनु॒ (5)

² अ॒स्य श्रवो॑ न॒यः स॒प्त बि॒भ्रति॑ (1), यावा॒क्षामा॑ पृथि॒वी दर्श॑तं व॒षुः (2),
अ॒स्मे सूर्या॑चन्द्र॒मसा॑ (3), अ॒भिच॑क्षे (4), श्रद्धे॒ (5), कर्मि॑न्द्र चरतो॒ वितर्तु॑रम् (6)

1.102.3: Praised Often in Our Minds

O Maghavan, direct your car to bring us felicities (1),
the same victorious car which we praise successively in battles (2).
Indra is praised often in our minds (3).
Grant happiness to us who long for you, O Maghavan (4).³

1.102.4: Make the Goal Easy for Us to Reach

May we, your allies, be victorious against the hostiles who cover (1).
May we hold high our portions in every yajña (2).
Make our goal easy to reach (3).
O Maghavan, break down the vigour of our foes (4).⁴

Details: *bhare*: yajna which is a journey and a battle;
varivaḥ: goal of journey, opportunity (1.59.5);

In the journey of the Rishi there are many planes or parts. The prayer is that Indra should keep the path of yajna free from those who cover it and make it easy to reach the goal.

vṛtam: coverer of knowledge of yajna-journey, one of *vṛtra*-s.
amsha: a portion or part of journey

1.102.5: Your One-pointed Mind

In diverse ways, these lauders invoke you (1,5),
for the protection of the peoples (2,4).
O holder of riches (3).
O Indra, ascend the car for making us get riches (6),
for your one-pointed mind is set firm for victory (7).⁵

-
- ³ तं स्मा रथं मघवन् प्राव सातये (1), जैत्रं यं ते अनुमदाम संगमे आज्ञा (2),
न इन्द्र मनसा पुरुष्टुत (3), त्वायद्भ्यो मघवन् शर्म यच्छ नः (4)
- ⁴ वयं जयेम त्वया युजा वृत्तम् (1), अस्माकम् अंशम् उत् अवा भरेभरे (2),
अस्मभ्यम् इन्द्र वरिवः सुगं कृधि (3), प्र शत्रूणां मघवन् वृष्ण्या रुज (4)
- ⁵ नाना हि त्वा हवमाना (1), जना इमे (2), धनानां धर्तः (3), अवसा (4),
विपन्यवः (5), अस्माकं स्मा रथमा तिष्ठ सातये (6), जैत्रं हीन्द्र निभृतं
मनस्तव (7)

Details: The purport is: Your mind is intent on the idea of getting the wealth of knowledge and power hidden by the foes and distributing it to the humans.

1.102.6: Your Arms Win Knowledge

O Boundless in Will, your arms win the knowledge (1).

You offer hundredfold protection in act and act (3),

from those who want to keep us in bondage (2).

Initiator of battles and unequalled (4),

Indra is an exemplar of might (5).

Hence desirous of wealth, men invoke you in various ways (6).⁶

Details: *simah*: those who psychologically prevent us from attaining perfection, the enemies of yajña who want to bind the humans to their weaknesses; S translates *simah* as 'noble', quoting a word which occurs only once in Shukla Yajur Veda.

1.102.7: Hymns Reveal Your Vast Thought

O Indra, among active persons, your glory exceeds that of a hundred (1,3).

Many types (of your glory) (exceed) that of a thousand (persons) (2).

Our hymns of praise reveal your limitless thought (4).

Later, you destroy the Vṛtra-s, O Indra (5).⁷

Details: *amātram*: free of sign, limitless.

purandara: Indra, tearer of cities or forts; forts are subtle structures of the forces of ignorance. *puri* in Veda is not the city of human beings.

⁶ गोजितां बाहू अमितक्रतुः (1), सिमः (2), कर्मन् कर्मन् शतमूतिः (3),
खजंकरः अकल्प (4), इन्द्रः प्रतिमानम् ओजसा (5), अथा जना वि ह्वयन्ते
सिषासर्वः (6)

⁷ उत् तै शतान् मघवन् (1), उत् च भूयस उत् सहस्रात् (2), रिरिचे कृष्टिषु
श्रवः (3), अमात्रं त्वा धिषणां तित्विषे मही (4), अथा वृत्राणि जिघ्रसे
पुरंदर (5)

Lines 1 and 2: Your glory exceeds the glory of a hundred or thousand beings of your type.

1.102.8: You Sustain the Three Earths

You are the exemplar of strength sustaining the three worlds (1).

O Lord of men, you are the three lights of the three worlds (2).

You carry this world effortlessly (3).

O Indra, from your birth in ancient times (5),

you have been without a rival (4).⁸

Details: The three worlds (*triviṣṭi*) are the worlds of matter, life-force, and mind, *bhūh*, *bhuvah* and *svah*. The three lights or luminaries are the three deities, Agni, Vāyu and Āditya, presiding over the three worlds.

1.102.9: Car Uproots Foes

We invoke the foremost among the Gods (1).

You subdue enemies in battle (2).

May Indra place this car in front of us (3,5,7).

(It is) agile, impetuous and capable of uprooting obstacles (4), for the birth of knowledge (6).⁹

Details: *prasave*: birth of knowledge. See (1.102.1).

kārum: doers of work, (2.2.9), agile;

⁸ त्रिविष्टिधातुं प्रतिमानम् ओजः तिस्रो भूमीः (1), नृपते त्रीणि रोचना (2), अतीदं विश्वं भुवनं बवक्षिथ (3), अशत्रुः इन्द्र (4), जनुषा सनादसि (5)

⁹ त्वां देवेषु प्रथमं हवामहे (1), त्वं बभूथ पृतनासु सासहिः (2), सेमं नः (3), कारुम् उपमन्युम् उद्भिदम् (4), इन्द्रः कृणोतु (5), प्रसवे (6), रथं पुरः (7)

1.102.10: We Sharpen You in Battles

You conquer the wealth and withhold it not (from us) (1).

For our protection, we sharpen you (3).

O Maghavan, mighty one, in battles, small or big (2),
do you impel us in our invocations, O Indra (4).¹⁰

1.102.11: May Indra Guide Our Speech

May Indra guide our speech forever (1).

May we be always straightforward and enjoy plenitude (2).

May that be protected for us by Mitra, Varuṇa (3),

Aditi, Waters, Earth and Heaven (4).¹¹

Hymn 1.103: Ascent and Descent

1: Light from Above Meets Agni Below

2: Ahi Slain and Waters Released

3: Increase the Glory of Strivers

4: Name Laudable for All Time

5: Fix Your Faith in Indra

6: The Watchful Hero

7: Awakened Slumbering Ahi

8: The Slaying of Psychological Foes

Metre: Triṣṭup

¹⁰ त्वं जिगेथ न धनां रुरोधिय (1), अर्भेषु आज्ञा मघवन् महत्सु च (2),

त्वाम् उग्रम् अवसे सं शिशीमसि (3), अथा न इन्द्र हवनेषु चोदय (4)

¹¹ विश्वाह इन्द्रो अधिवक्ता नो अदत्तु (1), अपरिहृताः सनुयाम् वार्जम् (2),

तन्नो मित्रो बरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

1.103.1: Light from Above Meets Agni Below

The Seers from ancient times have seen (2),
this Supreme Power from above, characteristic of Indra (1);
(seen) the other (Agni) on Earth, another (Sun) in Heaven (3).
Both cohere with each other like a banner in battle (4).¹

Details: One power, Agni rising from the heart of the yajamāna on the Earth and the other power, solar light descending from the Heaven meet together just like the two parties coming to a meeting characterised by a flag. The meeting of Agni and the Sun is the sign of the working of Indra, stated as *indriyam* in line 1. The *indriyam* is seen by the seers.

sampṛchyate: cohere; *im*: both; *adhārayanta*: to bear, to see;

1.103.2: Ahi Slain and Waters Released

He upheld the Earth and spread it wide (1).
Smiting with the Vajra, he released the Waters (2).
Maghavan with his powers slew Ahi (3,5),
rent the ruddy one and killed the armless one (4).²

Details: Ahi, Rauhiṇa and Vyamsa refer to Vṛtra. Vṛtra's serpent-like movement is Ahi; he, reddened at the stroke of Indra's Vajra, is Rauhiṇa, the ruddy one; he, with his arms sundered is Vyamsa, the armless one. The three adjectives to Vṛtra have been used in many hymns such as (1.32).

By his powers Vṛtra had constricted the Earth. Indra has made it wide again releasing all the potential in it. Waters are the divine energies released from above. *shachī* is the *shakti* of Indra.

1 तत् त इन्द्रियं परमं पराचैः (1), अधारयन्त कवयः पुरा इदम् (2),
क्षमा इदम् अन्यत् दिवि अन्यत् अस्य (3), सम् ई पृच्यते समनेव केतुः (4)

2 स धारयत् पृथिवीं पप्रथत् च (1), वज्रेण हत्वा निः अपः संसर्ज (2),
अहन् अहिम् (3), अभिनत् रौहिणं व्यहन् व्यंसं (4), मघवा शचीभिः (5)

1.103.3: Increase the Glory of Strivers

The thunder-armed Indra, confident of his strength (1), destroys the cities of the *dasyu-s* and moves freely (2) .

O Vajrin, O Knower, cast your weapon against the *dasyu* (3), increase the strength and glory of those who strive, O Indra (4).³

Details: Indra is asked to use the weapon for helping the seeker. *jātūbharmā*: thunder-armed (S), (occurs only once)

1.103.4: Name Laudable for All Time

Indra is gracious to the seeker who praises him (1).

Indra bears the name 'laudable for all mortal time' (2).

Indra is close to the singer for the destruction of *dasyu-s* (3).

Certainly he bears the name, 'the son of inspired hearing' (4).⁴

Details: *yugāni*: times; S translates this word as the well-known four *yuga-s*, *kṛta*, *tretā* etc. But neither the four *yuga-s* nor their cyclic nature are mentioned anywhere in Rig Veda.

Note that in Veda and the ancient scriptures, the name, *nāma*, is not merely a holder for carrying the associated properties of the object or person, but also has a power of its own which is revealed to the person who repeats the name. This is the theory behind the practice of *japa*, the repetition of the name of the deity with concentration.

shrava: inspired knowledge, inspiration, glory;

³ स जातूभर्मा श्रुत-दधान ओजः (1), पुरो विभिन्दन् अचरत् वि दासीः (2), विद्वान् वज्रिन् दस्यवे हेतिम् अस्या (3), आर्य सहो वर्धया युष्मद् इन्द्र (4)

⁴ तत् ऊचुषे मानुषा (1), इमा युगानि कीर्तेन्यं मधवा नाम बिभ्रत् (2), उपप्रयन् दस्युहत्याय वज्री (3), यज्ज सूनुः श्रवसे नाम दधे (4)

1.103.5: Fix Your Faith in Indra

Behold the vast and powerful might of Indra (1).

Fix your faith in the prowess of Indra (2).

By that, he discovered the knowledge (3),

found the life-forces, the growths of earth (4),

(found) the waters and all the delights (5).⁵

Details: The knowledge (*go*), the life energies symbolized by the steeds, etc., hidden by Vṛtra and others are all recovered by Indra.

1.103.6: The Watchful Hero

We press out the Soma to the doer of many deeds (1,4).

He is the best among the Gods and is a showerer (2).

He with unfailing strength is watchful like one who ambushes (3,5).

He takes away the knowledge of the opposer of yajña (6).⁶

Details: The knowledge of yajña, the collaborative process, in the hands of the enemies can cause only harm for all human beings; Indra takes away this knowledge from the foes.

1.103.7: Awakened Slumbering Ahi

O Indra, you performed a glorious and hero-deed (1),

when you awakened with your Vajra the slumbering Ahi (2).

Then did the spouses of the Gods rejoice in you (3);

so also the flying Maruts and all the Gods did rejoice in you (4).⁷

Details: Ahi is a static force which only covers.

⁵ तत् अस्य इदं पश्यता भूरि पुष्टं (1), श्रत् इन्द्रस्य धत्तन वीर्याय (2), स गा अविन्दत् (3), सो अविन्दत् अश्वान् स ओषधीः (4), सो अपः स वनानि (5)

⁶ भूरिकर्मणे (1), वृषभाय वृष्णे (2), सत्यशुष्माय (3), सुनवाम सोमम् (4), य आहत्या परिपन्थीव (5), शूरो अयज्वनो विभजन् एति वेदः (6)

⁷ तत् इन्द्रं प्रेवं वीर्यं चकथ (1), यत् ससन्तं वज्रेणा अबोधयो अहिम् (2), अनु त्वा पत्नीः हषितं (3), वयश्च विश्वे देवासो अमदन् अनु त्वा (4)

vayah: birds, flying Maruts;

1.103.8: The Slaying of Psychological Foes

Shuṣṇa, Pipru, Kuyava and Vṛtra were slain by you (1);
the cities of Shambara were destroyed by you, Indra (2).
May that be protected for us by Mitra, Varuṇa (3),
Aditi, Waters, Earth and Heaven (4).⁸

Details: Kuvaya: see (1.104.3).

Hymn 1.104: Our Faith in Indra-power

- 1: Release the Steeds
- 2: Gods Consume the Wrath of Demons
- 3: Kuyava, the Demon
- 4: The Three Flowing Energies
- 5: Track to the Demon's Home
- 6: Our Faith in Mighty Indra-power
- 7: Strength and Delight to the Hungry
- 8: Harm Not Our Inner Supports
- 9: Hear Us like a Father His Son

Metre: Triṣṭup

1.104.1: Release the Steeds

The (inner) seat has been prepared for you, O Indra (1).
Come like the neighing steeds and be seated (2).
Release the reins and the steeds (3),
(from the car) which carried you, day and night (4),
to be present in yajña (5).¹

⁸ शुष्णं पिपुं कुर्यवं वृत्रमिन्द्र यदा अवधीः (1), वि पुरः शम्बरस्य (2),
तन्नो मित्रो वरुणो मामहन्ताम् (34), अदितिः सिन्धुः पृथिवी उत द्यौः (4)
¹ योनिः तष्ट इन्द्र निषदै अकारि (1), तम् आ नि षीद स्वानो न अवा (2),
विमुच्या वयो अवसाय अश्वान् (3), दोषा वस्तोः वहीयसः (4), प्रपित्वे (5)

Details: Ashva, the steeds, symbolize the life energies, the reins which control the steeds symbolize the knowledge-rays of the mind. Indra is led by both these powers to come to the yajña and he releases these powers for the benefit of the seeker.

vayaḥ: reins which bind the horses;

avasāya: release;

yonishṭa: *yonih* + *ta*, the seat in our inner being prepared for you.

1.104.2: Gods Consume the Wrath of Demons

These Gods approach Indra for the increase (of the seeker) (1).

May he soon set them on the path (to the seeker) (2).

May the Gods consume the anger of demons (3),

and bring us the blissful light (4).²

Details: *nara*: Gods; S takes it as *yajamāna*.

varṇa: shining form or Light; S translates it as 'Indra' here. Elsewhere he translates the same word as light or shining form.

suṽita: happy movement or journeying, opposite of *durita*;

shchamnan: to consume; from *chamu*, to eat

1.104.3: Kuyava, the Demon

Knowing the knowledge of the Gods (2),

Kuyava steals their riches by himself (1).

Present in the waters, he steals by himself the life-energies (3).

The two wives of the demon Kuyava bathe in milk (4);

may they be drowned deep (5),

below the downward branching of the tree (6).³

Details: Recall that the battles in the Rig Veda occur between the forces of Light and Truth represented by the *deva-s* Indra, Agni, etc.,

² ओ त्वे नर इन्द्रम् ऊतये गुः (1), नू चित् तान् सद्यो अर्ध्वनो जगम्यात् (2), देवासो मनुं दासस्य श्रमन् (3), ते न आवक्षन् सुविताय वर्णम् (4)

³ अव त्मना भरते (1), केतवेदा (2), अव त्मना भरते फेनम् उदन् (3), क्षीरेण स्नातः कुर्यवस्य योषे (4), हते ते स्यातां (5), प्रवणे शिफायाः (6)

and the forces of ignorance and falsehood represented by the *rākshasa*-s or titans, *Vṛtra*, *Vala* etc. The Truth and Falsehood, however, are not distinctly demarcated; they are mixed by the titans leading to confusion. The titans even make the Falsehood appear as Truth. For instance, selfishness is declared to be natural and necessary. *Kuyava* is a titan whose main function is to adulterate Truth with Falsehood. He is said to be in the midworld symbolized by the waters. Even as the Vedāntins, the Seers of Vedānta, insist, ignorance is not the total absence of knowledge; it is deformed knowledge. The titans like *Vṛtra* or *Kuyava* believe that they should hoard the bliss and knowledge instead of distributing it for all mankind.

This mixture of Truth and Falsehood occurs only in the midworld, (*antarikṣha*) and the Earth. This mixture is absent in the Heaven world (*dyu*), and it is very little in the higher ranges of the midworld closer to *dyu*.

snātaḥ: bathing. There are two main divine powers or energies associated with *deva*-s, namely the power of knowledge, *jñāna*, and the power of the vital principle and action, *prāṇa*. The two divine energies are neutralised by two evil forces symbolized by the two wives (*yoṣhe*) of *Kuyava*. The two wives use milk, symbolising knowledge, for bathing, i.e. only for adorning.

shipha: It is a tree like the *Ashvattha* whose branches grow downward leading to new trees. This is the meaning suggested by the commentator Skandasvāmi. In the context it is the cosmic tree. In the realm of darkness below this tree, the two wives of *Kuyava* are drowned or destroyed. (*shipha* is some river according to S).

avabharate: to steal;

1.104.4: The Three Flowing Energies

The dwelling of the vagrant in the midworld was hidden (1).
Increasing with the waters stolen earlier (2),
the hero (Kuyava) glories (3).

(The streams stolen) Añjasī, Kulishī and Virapatnī (4),
please him with their milk and sustain him with waters (5).⁴

Details: All the three streams of energies stolen by him namely, Añjasī, Kulishī, and Virapatnī sustain the demon Kuyava.

Añjasī: the flowing water or energy of Divine nature;

Kulishī: Divine energy associated with Indra's weapon;

Virapatnī: an epithet for the Goddess of speech and Knowledge, Sarasvatī, as indicated in (6.49.7) where the two words occur next to each other.

S interprets the three names Añjasī etc., appearing in different verses in different ways.

āyoḥ: one moving, vagrant, the demon Kuyava;

yuyopa: hidden; *nābhiḥ*: dwelling place;

1.104.5: Track to the Demon's Home

The track leading to the dwelling of *dasyu* (Kuyava) is known (1,3,5),
as the (cow) knows the way to her stall (2,4).

(Guard) us from his repeated assaults, O Maghavan (6).

Do not abandon us like the riches a profligate (7).⁵

Details: The idea is that, 'we have discovered the track leading to the demon; it is your (Indra's) duty to kill the titan and protect us.'

nīthasyā: the track or instrument leading to the dwelling place;

⁴ यु॒योप॒ नाभिः॒ उप॑रस्य आ॒योः (1), प्र॒ पूर्वा॑भिः तिरते॒ (2), रा॒ष्टि॒ शूरः॒ (3),
अ॒ञ्ज॒सी कु॒लि॒शी वी॒र॒प॒त्नी॒ (4), प॒यौ हि॒न्वा॒ना उ॒द॒भिः॒ भर॑न्ते (5)

⁵ प्र॒ति॒ यत् स्या॒ नी॒था अ॒दर्शि॑ दस्योः॒ (1), ओ॒को न॒ (2), अ॒च्छा॒ स॒दनं॒ (3),
जा॒न॒ती॒ (4), गा॒त् (5), अ॒र्धं स्मा॒ नो म॒घव॑न् च॒र्कृ॒तादि॑त् (6), मा नो॒ म॒घे॒वं
नि॒ष्प॒ी परा॑ दाः (7)

prati adarshi: is seen; *chakṛtāt*: repeated assaults;

1.104.6: Our Faith is Mighty Indra-power

As such, O Indra, make us share in the gifts of the Sun (1,4),
(gifts of) of the waters (2),

and in the sinlessness desired by all living beings (3,5).

Do not allow harm to our progeny (of divine wealth) in us in its
seed-state (6).

Our faith is your mighty Indra-power (7).⁶

Details: *bhujam*: the wealth of knowledge inside us in a state of a seed; the prayer is that this seed should grow in us to its full potential and not be allowed to be harmed by the evil forces.

1.104.7: Give Strength and Delight to the Hungry

Now I know of our faith in your power (1).

O showerer, impel us to the great wealth (2).

Do not cast us in a dwelling not yet ready (3).

Give strength and the delight (Soma) to the hungry (4).⁷

Details: The Rishi prays to Indra that he may not be placed in a divine dwelling or a state of consciousness for which he is not ready. RV (9.83.1) mentions the consequences of getting a spiritual experience for which the physical body is not ready.

The hunger in this verse is for spiritual felicities and not for the physical food.

vayaḥ: strength (*balam*), *āsutim*: Soma-delight (to be drunk);

⁶ स त्वं न इन्द्र सूर्ये (1), सो अप्सु (2), अनागाः-त्वे (3), आ भज (4),
जीवशंसे (5), मा अन्तरां भुजमा रीरिषो (6), नः श्रद्धितं ते महत इन्द्रियाय (7)

⁷ अथा मन्ये श्रुते तै अस्मा अधायि (1), वृषां चोदस्व महते धनाय (2),
मा नो अकृते पुरुहूत योनौ इन्द्र (3), क्षुध्यन् भ्यो वयं आसुतिं दाः (4)

1.104.8: Harm Not our Inner Supports

O Indra, harm us not and abandon us not (1).

Deprive us not of our dear enjoyments (2).

O Maghavan, all-powerful (4),

rend not our progeny (of felicities) yet to be born (3,5);

harm not our inner supports born with us (6).⁸

Details: The prayer in the second half is: "May our potential strengths of the divine seed within attain their full potential and not wither away for various reasons, including the actions of the praying person." The Rishi requests Indra to give him the will-power to nourish the inner supports within him.

bhojana: the divine enjoyments and felicities; the meaning as food is of later origin; *pātrā*: inner supports, inner structures;

āṇḍā: progeny (of good felicities) in seed form yet to be born;

1.104.9: Hear Us like a Father His Son

Come in our front to drink Soma prepared for your rapture (1,3).

You are known to be fond of Soma (2),

O far reaching, anoint our subtle body with Soma (4).

Invoked by hymns, hear us like a father his son (5).⁹

Details: Note that Indra is not some vague power. Rishi can feel his presence in his front. Soma is the delight of existence and, not a mere herbal drink. The Rishi asks Indra to anoint with Soma the subtle bodies (referred to as stomach) of the Rishi-s and other devotees of Indra.

uruvyacham: far reaching, (5.1.2)

* मा नो वधीः इन्द्र मा परा दा (1), मा नः प्रिया भोजनानि प्र मोषीः (2),
आण्डा मा नो (3), मघवन् शक्र (4), निः भेत् (5), मा नः पात्रा भेत् सह-
जानुषाणि (6)

9 अर्वाङ् एहि (1), सोमकामं त्वा आहुः (2), अयं सुतस्तस्य पिबा मदाय (3),
उरुव्यचा जठर आ वृषस्व (4), पितेव नः शुणुहि ह्ययमानः (5)

All-Gods (1.105-1.107)**Hymn 1.105: Descent and Ascent****Riṣi: Tritaḥ Āptyaḥ or Kutsaḥ Āṅgirasah**

- 1: Concealed Delight
- 2: Given to Those who Seek
- 3: Immortal Light
- 4: Where is the Truth?
- 5: Effect of Yajña
- 6: Varuṇa and Aryamā
- 7: Outward Cares
- 8: Shakti of Indra
- 9: Companionship of Gods
- 10: Five Solar Powers
- 11: Drive Back the Hostiles
- 12: Urge the Truth to Us
- 13: Secrets of Gods
- 14: Make the Offerings Reach the Gods
- 15: Mantra Revealed
- 16: All Cannot See the Sun
- 17: Well of Narrowness
- 18: Foes in the Path
- 19: Many Abilities

Metre: 1-7, 9-18, Paṅktiḥ; 8, Mahābṛhatī, (8|8|8|8|12); 19, Triṣṭup

The entire hymn is dedicated to Vishvedeva-ḥ or All-gods. The earlier hymns to them are 1.89 and 1.90.

S. states that the entire hymn deals with the prayer of Trita Āptya who has fallen into a well. He is praying for the All-Gods to release him from the well. The outline of the story in Nīṭimanjari related by S. is as follows: Three brothers Ekata, Dwita and Trita were travelling in a desert; being thirsty, they came to a well from which

the youngest Trita drew water and gave it to the elders. However they pushed Trita into the well and covered it at the top. Trita prays to Vishvedeva-s to release him from the well. RV does not specifically mention that Trita was pushed into the well by someone.

If we consider the obvious symbolism displayed in this story by names like Ekata and the well, the spiritual and symbolic interpretation of the hymn will be clear.

The three represent the three different states of consciousness in a man. Ekata, the first one, represents the realm of matter or food-sheath (*annamaya*). The second Dwita represents the realm of life-energy, (*prāṇamaya*). The meaning of Trita is derived from *Tridha* i.e., who supports all the three realms of matter, life and (pure) mind. The desert represents the sub-world of matter characterised by inertness, completely devoid of any essence.

Trita entering the deep well in the desert symbolizes the energisation of the realm of matter (*anna*) and realm of life (*prāṇa*) by the person having the three-fold Divine Power. After the task is finished, the Seer wants to return to his natural state of pure mind. Hence at the end of each mantra is the refrain, "O Heaven and Earth, mark this state of mine". Heaven represents the state of Pure mind, Earth represents the matter or food-sheath *anna*. Trita needs the help of the Gods for descending into the depths of matter, Earth and for ascending back to his natural home of pure mind, after energising the realm devoid of *rasa*.

A careful reading of all the nineteen verses here reveals that there is no mention of the physical well. On the contrary, there is often mention of the difficulties in the realm of life (1.105.7, 1.105.8) such as the quarrels in a joint family and corresponding fights within one's own inner body. All these outward and inward struggles can only come to an end when the realm of life is energised by the Supreme Light.

Trita Āptya's work has already been mentioned in the Indra hymn (1.52.5).

All the verses have the refrain, "Mark this state (or speech) of mine, O Heaven and Earth".

1.105.1: Concealed Delight

The delight-causing Soma lies concealed deep in the waters (1).
 (Soma) with well-winged rays, speeds in the midworld (2).
 (My doings) do not attain the source of your wide-spread illumination, O Golden-rimmed (Soma) (3).
 Mark this state (or speech) of mine, O Heaven and Earth (4).¹

Details: The verse presents difficulties for ritualistic interpretation like that of S. However the verse is easily understood using symbolism. The entire hymn deals with the apparent absence of *rasa*, the essence, the Soma. What is the reason? The answer is that it is concealed; the actions of the Rīṣhi (or our actions) do not touch the source and hence he does not feel the Delight.

Line 5: *rodasī*: Heaven and Earth as mothers. By knowing earth, our lower realms become wide. By knowing heaven, the place of pure mind, our third world, becomes shining.

chandramā: chandra who builds forms the world (*mimīte*) with delight (*ā*, *āhlādanam*); *nemiḥ* : rim of a wheel.

1.105.2: Given to Those who Seek

Surely those who seek wealth obtain it (1).
 The wife comes close to her husband (2),
 and they generate the fecund essence (3).
 So I may extract the essence of immortality from the Soma (4).
 Mark this state of mine, O Heaven and Earth (5).²

¹ च॒न्द्रमा॑ अ॒प्सु अ॒न्तरा॑ (1), सु॒प॒र्णो॑ धा॒वते॑ दि॒वि (2), न वो॑ हिर॒ण्य॒नेम॑यः
 प॒दं वि॒न्दन्ति॑ वि॒द्युतो॑ (3), वि॒त्तं मे॑ अ॒स्य रौ॑दसी (4)

² अ॒र्थ॒मि॒त् वा उ॑ अ॒र्थि॒न् (1), आ जा॒या यु॑वते॒ पति॑म् (2),
 तु॒ज्जाते॑ वृ॒ष्ण्यं॑ प॒यः (3), प॒रि॒दाय॑ रसं॒ दुहे॑ (4), वि॒त्तं मे॑ अ॒स्य रौ॑दसी (5)

Details: Just as the seekers of worldly or physical wealth aspire for it and work hard to get it, I also will aspire for the immortality and work for it. Just as a couple eager for children generate the child, may I draw out the essence of immortality from Soma.

1.105.3: Immortal Light

O Gods, may that Light, abiding above the Heaven (2,4),
be never lost to me (1,3).

May not the gods turn away from us the Soma-seekers (5).

O Heaven and Earth, mark this condition of mine (6).³

Details: The prayer is: let not our actions imply a lack of respect for the Gods so as to deny us the felicitous Soma, i.e., may the Gods pardon any limitation in our actions and not turn away from us.
bhūme: to turn away;

1.105.4: Where is the Truth?

I ask Agni, the first of the Gods; the master of yajna (1).

May he, the messenger please reply (2).

“Where has the ancient Truth gone (3)?

Who other than you bears it now (4)?”

O Heaven and Earth, mark this state of mine (5).⁴

Details: “The Truth has become completely hidden from me. Where has it gone?”

³ मो षु (1), दे॒वा अ॒दः स्वः (2), अ॒व पा॒दि (3), दि॒वस्प॒रि (4),

मा सो॒म्यस्य॑ श॒भुवः॑ शू॒ने भू॒म् कदा॑ च॒न (5), वि॒त्तं मे॑ अ॒स्य रो॒दसी॑ (6)

⁴ य॒ज्ञं पृ॒च्छामि॑ अ॒व॒मं (1), स तद् दू॒तो वि॒ वो॒चति॑ (2),

कं ऋ॒तं पू॒र्व्यं ग॒तं (3), कः तत् वि॒भर्ति॑ नू॒तनो॑ (4), वि॒त्तं मे॑ अ॒स्य रो॒दसी॑ (5)

1.105.5: Effect of Yajña

O You Gods who are present in the three shining Divine Realms (1),
 “Where is your Truth? Where untruth (2)?
 Where is the yajña done on your behalf from ancient times (3)?”
 O Heaven and Earth, mark this state of mine (4).⁵

Details: The Seer feels that he has not realised the presence of the deities. Hence he is asking, “what is the effect of the symbolic yajña done by me? Is it that I am not aware of the Truth behind you?”

1.105.6: Varuṇa and Aryamān

“Where has the support of your Truth gone (1)?
 Where is the sight of Varuṇa (2)?
 Where is the path of mighty Aryaman by
 which we pass beyond the wicked (3)?”
 O Heaven and Earth, mark this state of mine (4).⁶

Details: The Seer neither feels the wideness associated with Varuṇa nor sees the paths to Delight shown by Aryaman.
atikrāmema: pass beyond;

1.105.7: Outward Cares

I am he who earlier recited several hymns (1,3),
 when the Soma was being pressed out (2).
 Yet cares consume me just as the wolf assails the thirsty deer (4,5).
 O Heaven and Earth, mark this state of mine (6).⁷

⁵ अमी ये देवाः स्थनं त्रिषु आ रौचने दिवः (1),
 कद्रं कृतं कदन्नृतं (2), कं प्रत्ना व आहुतिः (3), वित्तं मे अस्य रौदसी (4)

⁶ कत् वः कृतस्य धर्षसि (1), कत् वरुणस्य चक्ष्णम् (2),
 कत् अर्यम्णो महस्पथाति क्रामेम दूढ्यो (3), वित्तं मे अस्य रौदसी (4)

⁷ अहं सो अस्मि (1), यः पुरा सुते (2), वदामि कानि चित् (3), तं मा व्यन्ति
 आध्यो (4), वृको न तृष्णजं मृगं (5), वित्तं मे अस्य रौदसी (6)

Details: The verse clearly states that being a mere passive participant in the yajña does not free one from worries. It is only by understanding the deeper meaning of the yajña and communing with the Gods can we come to a state beyond the daily worries.

1.105.8: Shakti of Indra

Ribs hurt me from every side like rival wives (1).
Like rats eating the weavers' threads (2),
cares consume me, who sings hymns to you, O Indra (3,4).
O Heaven and Earth, mark this state of mine (5).⁸

1.105.9: Companionship of Gods

In the Divine Planes exist the Rays of seven realms (1).
In the Rays, my base is spread out (or secure) (2).
Trita, the son of waters, knows this well (3).
He lauds you for obtaining the companionship of Gods (4).
O Heaven and Earth, mark this state of mine (5).⁹

Details: The sage states that even though he has many outward cares, the source of his being is in the seven Divine Planes and thus he is not bothered by the difficulties. He lauds only for getting the companionship of Gods.

Trita is the sage who is based in the third plane, the mental plane.
nābhi: the subtle energy centre located near the navel.

⁸ सं मां तपन्ति अभितः सपत्नीरिव पशवः (1), मूषो न शिश्रा (2),
व्यदन्ति माध्यः स्तोतारं ते (3), शतक्रतो (4), वित्तं मे अस्य रौदसी (5)

⁹ अमी ये सप्त रुद्रमयः (1), तत्रां मे नाभिः आतता (2), त्रितः तत् वेद
आप्त्यः (3), स जामित्वायं रेभति (4), वित्तं मे अस्य रौदसी (5)

1.105.10: Five Solar Powers

The five anointing Gods abide in the center of the Wide Heaven (1).
They, among the Gods, accept my adoring hymns (2),
and return together contented (3).

O Heaven and Earth, mark this state of mine (4).¹⁰

Details: The five Gods are Mitra, Varuṇa, Aryama, Bhaga and Indra. They anoint the human beings with divine powers. These Gods come together to accept the hymns and return together.

1.105.11: Drive Back the Hostiles

These Sun's rays abide (1),
in the centre of the enveloping Heaven (2).
They drive back from the path (3),
the wolf (or foe), who would cross the great rivers (4).

O Heaven and Earth, mark this state of mine (5).¹¹

Details: Wolf represents the demonic psychological foe who is eager to stop the progress of persons on the Divine Path. The Rishi encounters this foe in his spiritual ascent.

1.105.12: Urge the Truth to Us

O gods, placed within you is that power (2),
which is new, praiseworthy and highly commendable (1,3).
(With that power) the rivers urge the Truth towards us (4).
(With that power) the Sun spreads his Truth-Light everywhere (5).
O Heaven and Earth, mark this state of mine (6).¹²

¹⁰ अमी ये पञ्च उक्षणो मर्ध्ये तस्थुः महो दिवः (1),

देवत्रा नु प्रवाच्यं सध्रीचीना (2), नि वावृतुः (3), वित्तं मे अस्य रौदसी (4)

¹¹ सुपर्णा एत आसते (1), मर्ध्य आरोधने दिवः (2), ते सैधन्ति पथो (3),

वृकं तरन्तं यह्वतीः अपो (4), वित्तं मे अस्य रौदसी (5)

¹² नव्यं तदुक्थ्यं (1), हितं देवासः (2), सुप्रवाचनम् (3), ऋतम् अर्षन्ति
सिन्धवः (4), सत्यं तातान् सूर्यो (5), वित्तं मे अस्य रौदसी (6)

1.105.13: Secrets of Gods

O Agni, praiseworthy is your kinship with the Gods (1).
 You know the secrets of the Gods seated in our yajña (2,4).
 Invoke and worship the Gods as in Manu's yajña (3).
 O Heaven and Earth, mark this state of mine (5).¹³

Details: Agni is asked to invoke the Gods and perform the yajña as perfectly as that of Manu, the first of the human race to attain the mental level.

1.105.14: Make the Offerings Reach the Gods

Seated as in Manu's yajña is Agni, the summoning priest (1).
 Agni makes our offerings reach the Gods in front (2,4).
 (Agni) knows well, is luminous and a sage among Gods (3,5).
 O Heaven and Earth, mark this state of mine (6).¹⁴

Details: ā + sushūdati: makes them reach (the Gods) gracefully.

1.105.15: Mantra Revealed

Varuṇa creates the (potent) Word (1).
 We seek him who finds the new way (for us) (2).
 The Words of illumination come out of our heart to him (3).
 May the Truth of the deity be born in us (4).
 O Heaven and Earth, mark this state of mine (5).¹⁵

Details: God Varuṇa makes the Rishi see the potent Word (*mantra*) and points the way to higher levels. The Mantra is luminous and it comes out of the heart. Note that verse indicates the conciliation

¹³ अग्ने तव त्यत् उक्थ्यं देवेषु अस्ति आप्यम् (1), स नः सत्तो (2),
 मनुष्वदा देवान् यक्षि (3), विदुष्टरो (4), वित्तं मे अस्य रौदसी (5)

¹⁴ सत्तो होता मनुष्वदा (1), देवान् अच्छा (2), विदुष्टरः (3),
 अग्निः हव्या सुषूदति (4), देवो देवेषु मेधिरो (5), वित्तं मे अस्य रौदसी (6)

¹⁵ ब्रह्मा कृणोति वरुणो (1), गातुविदं तमीमहे (2), व्यूणोति हृदा मतिं (3),
 नव्यो जायताम् ऋतं (4), वित्तं मे अस्य रौदसी (5)

between the view that Vedas are not composed by humans (*apaurusheya vāda*) and the view that Vedic poets give the appropriate words to a divine inspiration to form the Sūkta.

navyaḥ: one adored, god;

1.105.16: All Cannot See the Sun

(For the seekers), the Sun in the Heaven (2),
builds the path which has to be declared (1,3).
He cannot be transgressed by you, O Gods (4).
O Mortals, you do not see him (5).
O Heaven and Earth, mark this state of mine (6).¹⁶

Details: The Sun in the verse is not the physical solar orb in the sky. The Sun is at the top of the hierarchy of Gods. Humans cannot see him with their physical eyes. Only these who have performed inner *yajña* can see the Sun. The aspiration in them declares the path appropriate for them.

pravāchyam: what has to be declared, (4.5.8);

1.105.17: Well of Narrowness

Trita, immersed in the well, calls the Gods for succour (1,2).
The God Bṛhaspati heard the call (3).
He made wide the lid of the well (and rescued) Trita (4).
O Heaven and Earth, mark this state of mine (5).¹⁷

Details: The well here is not physical. Well signifies a narrow enclosure from which it is difficult to escape. Bṛhaspati, the lord of vastness and the wideness enlarges the mouth of the well, thus allows wideness and harmony to be established.

¹⁶ अ॒सौ यः प॒न्थां (1), आ॒दि॒त्यो दि॒वि (2), प्र॒वाच्यं॑ कृ॒तः (3),

न स दे॒वा अति॒क्रमे॑ (4), तं म॒र्तासो॑ न पश्यथ (5), वि॒त्तं मे॑ अ॒स्य रो॒दसी॑ (6)

¹⁷ त्रि॒तः कूपे॑ अ॒व॒हितो॑ (1), दे॒वान् ह॑वत उ॒तये॑ (2), तत् शु॒भ्राव॑ बृ॒हस्पतिः॑ (3),
कृ॒णवन् अ॑हू॒रणात् उ॒रु (4), वि॒त्तं मे॑ अ॒स्य रो॒दसी॑ (5)

1.105.18: Foes in the Path

One day a red wolf beheld me going along the upward path (1).
Like a carpenter with a paining back, he rushed at me (2,3),
O Heaven and Earth, mark this state of mine (4).¹⁸

Details: Red wolf symbolizes an evil force which is very active. The Rishi is going up in a path to a higher realm by the grace of Gods. The evil force sees him and tries to stop his progress. A carpenter's aching back does not allow him to hold himself up for long. Similarly the wolf is incapable of opposing continuously his motion towards the higher realms.

nichāvyā: on seeing him;

1.105.19: Many Abilities

Along with Indra, and this exalting song our heroic abilities (1,3),
may we overcome the foes in the battle (2).
May that be protected for us by Mitra, Varuṇa (3),
Aditi, Waters, Earth and Heaven (4).¹⁹
[vrjane: battle]

¹⁸ अ॒रु॒णो मां स॒कृद् वृ॒कः प॒था यन्तं॑ द॒दर्श॑ हि (1), उत् जि॒हीते नि॒चाय्या॑ (2),
तष्टै॒व पृ॒ष्टि-आम॑यी (3), वि॒त्तं मे॑ अ॒स्य रौ॑दसी (4)

¹⁹ ए॒ना अ॒ङ्गु॒षेण॑ व॒यम् इन्द्र॑वन्तो (1), अभि॒ष्याम॑ वृ॒जने॑ (2), सर्व॑वीराः (3),
तन्नो॑ मि॒त्रो वरु॑णो माम॒हन्ता॑म् (4), अदि॑तिः सिन्धुः पृथि॒वी उ॒त द्यौः (5)

Hymn 1.106: Rescue Us from Sin

1: Givers of Dwelling

2: Common Effort

3: Protection

4: Pūṣhaṇ

5: Accessible Paths

6: Indra's Protection

7: All-sided Protection

Metre: 1-6, Jagatī; 7, Triṣṭup

[All verses have the same second half.]

1.106.1: Givers of Dwelling

We invoke Indra, Mitra, Varuṇa, Agni (1,3),
the host of Maruts and Aditi for our increase (2).
O lavish donors and givers of dwelling (5),
rescue us completely from (the effects of) all our sins (6),
just as a car takes a person in an inaccessible place (to safety) (4).¹

Details: The Gods prepare the appropriate abodes in the inner body of the seeker so that the *deva-s* can reside there.

A good car can take a person in a very inaccessible place to a region of safety. Similarly the effects of a sin may be incomprehensible and painful, but the Gods can take the devotee out of that condition.

¹ इन्द्रं मित्रं वरुणमग्निम् (1), ऊतये मारुतं शर्धो अदितिं (2), हवामहे (3),
रथं न दुर्गाद् (4), वंसवः सुदानवो (5), विश्वस्मात् नो अंहसो निः पिपर्तन (6)

1.106.2: Common Effort

O Āditya-s, come to us to; aid us in our common effort (1).
 O Gods, bring joy to us in our battles with the cruel Vṛtra-s (2).
 O lavish donors and givers of dwelling (5),
 rescue us completely from (the effects of) all our sins (6),
 just as a car takes a person in an inaccessible place (to safety) (4).²

1.106.3: Protection

May the fathers, praised easily, protect us (1).
 May the two divinities, who have Gods for their sons (2),
 who increase the Truth (protect us) (3).
 O lavish donors and givers of dwelling (5),
 rescue us completely from (the effects of) all our sins (6),
 just as a car takes a person in an inaccessible place (to safety) (4).³

Details: *pitarāḥ*: fathers, those who were ṛishis in the earlier times
 and have now attained the status of divinities.

devī: the two divinities, heaven and earth

supravāchana: those who can be praised easily because of their well-known actions.

1.106.4: Pūṣhaṇ

I laud Nārāshamsa here shining high with plenitudes (1).
 I seek with felicitous words Pūṣhaṇ, the destroyer of foes (2).
 O lavish donors and givers of dwelling (4),
 rescue us completely from (the effects of) all our sins (5),
 just as a car takes a person in an inaccessible place (to safety) (3).⁴

-
- ² त आदित्या आ गता सर्वतातये भूत (1), देवा वृत्रतूर्येषु शंभुवः (2),
 रथं न दुर्गाद् (4), वंसवः सुदानवो (5), विश्वस्मात् नो अंहसो निः पिपर्तन (6)
- ³ अर्बन्तु नः पितरः सुप्रवाचना (1), उत देवी देवपुत्रे (2), ऋतावृधा (3),
 रथं न दुर्गाद् (4), वंसवः सुदानवो (5), विश्वस्मात् नो अंहसो निः पिपर्तन (6)
- ⁴ नराशंसं वाजिनं वाजयन् इह (1), क्षयत् वीरं पूषणं सुमैः ईमहे (2),
 रथं न दुर्गाद् (3), वंसवः सुदानवो (4), विश्वस्मात् नो अंहसो निः पिपर्तन (5)

Details: *vājayan*: one shining high;

narāshamsa: one who is lauded by the leading gods; a name or a form of Agni, (1.13.3)

1.106.5: Accessible Paths

You always make the paths towards happiness easy for us,
O Bṛhaspati (1).

We pray for that happiness established by Manu (2).

O lavish donors and givers of dwelling (4),

rescue us completely from (the effects of) all our sins (5),

just as a car takes a person in an inaccessible place (to safety) (3).⁵

Details: *sham yoh*: happiness in movement (bestowed by gods);
happiness and well-doing, (4.12.5);

yoh: movement, (3.17.3);

1.106.6: Indra's Protection

Indra, the killer of Vṛtra and the lord of Shachi (1,3),

was called for protection by the Rishi Kutsa (2,5),

who was desperately trying to get out of the well (4).

O lavish donors and givers of dwelling (7),

rescue us completely from (the effects of) all our sins (8),

just as a car takes a person in an inaccessible place (to safety) (6).⁶

Details: In the earlier verses, it was Trita who was trying to get out of the symbolic well. Here it is Kutsa. Guess is they may be same.

nibālha; one who is exhausted (trying to get out of the well of miseries); symbolism of well has been referred to earlier.

kāte: well;

⁵ बृहस्पते॒ सद॒मित् नः॑ सु॒गं कृ॒धि॒ शं योः॑ (1), यत्ते॒ मनु॑र्हि॒तं तत् ई॒महे॑ (2),
रथं॑ न दु॒र्गाद् (3), वंसवः॑ सु॒दानवो॑ (4), विश्व॑स्मात् नो॒ अंह॑सो॒ निः पि॑प॒र्तन॑ (5)

⁶ इन्द्रं॑ (1), कु॒त्सो (2), वृ॒त्रह॑णं॒ शची॑पतिं (3), का॒टे नि॒बाळ्ह॑ (4), ऋषिः॑
अ॒ह॒दूत॑र्ये (5), रथं॑ न दु॒र्गाद् (6), वंसवः॑ सु॒दानवो॑ (7), विश्व॑स्मात् नो॒
अंह॑सो॒ निः पि॑प॒र्तन॑ (8)

1.106.7: All-sided Protection

May the mother of Aditi along with (her children), the Gods (1),
always protect us (2).

May the God Savitr, the savior of all, protect us (3),
without fail in all circumstances (4).

May that be protected for us by Mitra, Varuṇa (5),
Aditi, Waters, Earth and Heaven (6).⁷

Hymn 1.107: Gracious Gods

1: Good Thoughts

2: Gods Come to Us

3: Grant Us Happiness

Metre: Triṣṭup

1.107.1: Good Thoughts

May our yajña go towards the Gods for their happiness (1).

May the Āditya-s be gracious to us (2).

May your good thoughts directed towards us (3),
grant us great happiness (5),
and deliver us from sin (4).¹

Details: Note that only good thoughts can prevent us from committing sins and deliver us from the effects of actions which are not conducive to harmony or happiness. Recall the comments in (1.89.5).

varivaḥ: happiness.

⁷ देवैः नो देवी अदितिः (1), नि पातु (2), देवः त्राता त्रायताम् (3),
अप्रयुच्छन् (4), तन्नो मित्रो वरुणो मामहन्ताम् (5), अदितिः सिन्धुः
पृथिवी उत द्यौः (6)

¹ यज्ञो देवानां प्रति एति सुमम् (1), आदित्यासो भवता मृळयन्तः (2),
आ वो अवाचीं सुमतिः (3), ववृत्यात् अंहोः चित् या (4), वरिवोवित् त्रा
असत् (5)

1.107.2: Gods Come to Us

May the Gods come to us with their protection (1).

(They are) lauded by the Aṅgīrasa Seers with Sāma chants (2).

May Indra with his special powers, Maruts with their hosts (3),

Aditi with all the Gods grant us happiness (4).²

Details: *indriyaiḥ*: signs of Indra, the powers associated with Indra; the five senses in classical Sanskrit.

1.107.3: Grant Us Happiness

May Indra of that type, Varuṇa, Agni, Aryamān (1),
and Savitṛ grant us all-round happiness (2).

May that be protected for us by Mitra, Varuṇa (3),

Aditi, Waters, ~~Earth~~ and Heaven (4).³

Details: *tat indra*: that Indra, Indra of that type.
chana: happiness,

² उप॑ नो दे॒वा अव॒सा ग॑म॒न्तु (1), अ॒ङ्गिर॑सां॒ साम॑भिः स्तू॒यमा॑नाः (2),

इन्द्र॑ इन्द्रि॒यैः म॒रुतो॑ म॒रुद्भिः॑ (3), आदि॒त्यैः नो॒ अदि॑तिः शर्म॑ यंसत् (4)

³ तत् न॒ इन्द्रः॑ तत् वरु॑णः तत् अ॒ग्निः तत् अ॒र्यमा॑ (1), तत् स॒विता॑ च॒नो॑
धात् (2), तन्नो॑ मि॒त्रो वरु॑णो माम॒हन्ता॑म् (3), अदि॑तिः सिन्धुः पृथि॒वी
उ॒त द्यौः॑ (4)

Indra and Agni (1.108-1.109)

Hymn 1.108: Come to Us

- 1: Standing Together
- 2: Become Wide
- 3: Pour Bliss
- 4: Glad and Perfect Mind
- 5: Shaped Forms
- 6: Soma Not for Foes
- 7: Rejoicing in the Rīṣhi
- 8: Types of Persons
- 9: Ascent
- 10: Descent
- 11: Come Here
- 12: Come from Beyond
- 13: Conquer for Us

Metre: Triṣṭup

[Recall that 1.21 is the first hymn to Indra and Agni together. The second halves of mantra-s 7-12 are same.]

1.108.1: Standing Together

O Indra and Agni, come here in your car with rich variety (1),
which looks upon all the worlds (2).

Standing together in one car (3),
drink the Soma pressed out for you (4).¹

¹ य इन्द्राग्नी चित्रतमो रथौ वाम् (1), अभि विश्वानि भुवनानि चष्टे (2),
तेना यातं सरथं तस्थिवांसा (3), अथा सोमस्य पिबतं सुतस्य (4)

1.108.2: Become Wide

Far-reaching as this whole world (1),
and deep with its vast might (2),
so (wide) be your drinking of the Soma given to you (3).
Let it (Soma) be sufficient to your mind, O Indra and Agni (4).²

Details: The drinking of the Soma is described as wide indicating that by doing so, it makes the *ānanda* or bliss manifest in the whole Universe.

uruvyacha: far-reaching, (5.1.12); *varimatā*: vast might, vast manifestation; *vari* indicates vast; *matā* means to build.

1.108.3: Pour Bliss

You have made a twin inseparable blissful name (1).
You go together and stay together to slay Vṛtra (2).
O Indra and Agni, you stay and sit together (3).
O Lavish Givers (5),
copiously anoint yourselves with the mighty Soma (4,6).³

Details: Indra is the lord of Heaven, Agni is the lord of Earth. Together they are united and preside over both Earth and Heaven. Hence the phrase, 'they stay together, stand together' etc.
vṛṣhaṇaḥ: mighty;

² यावदिदं भुवनं विश्वम् अस्ति उरुव्यचा (1), वरिमता गभीरम् (2),
तावान् अयं पातवे सोमो अस्तु (3), अरम् इन्द्राग्नी मनसे युवभ्याम् (4)

³ चक्राथे हि सध्रक् नाम भद्रं (1), संप्रीचीना वृत्रहणा उत स्थः (2), तौ
इन्द्राग्नी सध्रञ्चा निषद्या (3), वृष्णः सोमस्य (4), वृषणा (5), वृषेथाम् (6)

1.108.4: Glad and Perfect Mind

You reveal yourselves in the fires kindled (1).

You stretch out the ladle and prepare the sacred seat (2).

By the pourings of the keen and ecstatic Soma (3),

come in our front, O Indra and Agni (4,6),

in your happy right-mindedness (5).⁴

Details: This verse has words associated with in the physical yajña like the grass seat, raised ladle etc., which are capable of symbolic interpretation as mentioned in the hymns to Agni.

yatasruchā: literally with raised ladle; it represents the human aspiration which is raised to high levels to realise the Supreme.

pariṣhikṭebhiḥ: all the limbs of the human aspirant are anointed with the Soma. *tīvraiḥ*: keen or sharp; This indicates the symbolic meaning of Soma's qualities.

tistirāna: strew or cover (the seat with grass); prepare the inner altar.

1.108.5: Forms Shaped

O Indra and Agni, you have done many heroic actions (1).

You have shaped many divine forms (2).

(Come here) with your ancient and blissful comradeship (3);

drink the pressed out Soma (4).⁵

Details: Agni and Indra create the various structures in the subtle body of the human aspirant. Still they regard themselves as friends of human.

⁴ समिद्धेषु अग्निषु आनजाना (1), यत्स्रुचा बर्हिः उ तिस्तिराणा (2),
तीव्रैः सोमैः परिषिक्तेभिः अर्वाक् आ इन्द्राग्नी (4), सौमनसाय (5),
यातम् (6)

⁵ यानि इन्द्राग्नी चक्रथुः वीर्याणि (1), यानि रूपाणि उत वृष्ण्यानि (2),
या वां प्रत्नानि सख्या शिवानि (3), तेभिः सोमस्य पिबतं सुतस्य (4)

1.108.6: Soma Not for Foes

As I said earlier while choosing you (1),
 “The Soma should not be accessible to the foes of the Gods (2).”
 Having regard for my true faith in you, come to us (3),
 and drink the pressed out Soma (4).⁶

Alternative translation:

“Come to my true faith (3), by which I said at first when I chose you (1), that this nectar-wine of me must be given among the Mighty Lords (2). Drink of the wine we have made for you (4).” (SA)

Details: The difference in the two translations shows up in the assignment of meanings to *asura* and *vihavya*.

asura: In the Veda, it refers to beings of might, includes both the Gods and demons.

asura: foes of gods (KS); mighty gods (SA)

vihavya: not be given (KS), given only to (SA)

Line 2: *ayam na somaḥ asuraiḥ vihavyaḥ*: “This Soma should not be accessible to the foes of the Gods.” The idea is that if you Gods do not come promptly to accept the prepared Soma, then the unexpected events may happen and the Soma may be stolen by the foes of the Gods. In the Sri Aurobindo translation, the meaning is: “this Soma-wine must be given only to the Mighty Ones, the Gods.”

1.108.7: Rejoicing in the Rishi

O Agni and Indra, whether you are rejoicing in your abode (1),
 or rejoicing in the Rishi with the potent Word (2),
 or in the king, O Masters of yajña (3),
 O Lavish Givers, come here from the region beyond (4),
 and then drink the pressed out Soma (5).⁷

⁶ यत् अ॒ब्र॒वं प्रथ॒मं वा॑ वृ॒णा॒नो (1), अयं सोमो॒ असुरैः॑ नो वि॒हव्यः॑ (2),
 तां स॒त्यां श्र॒द्धाम् अ॒भि आ हि॑ या॒तम् (3), अथा॒ सोम॑स्य पि॒बतं॑ सु॒तस्य॑ (4)

⁷ यत् इन्द्रा॒ग्नी म॒द॒यः स्वे दुरो॑णे (1), यद्ब्र॒ह्मणि॑ (2), राज॑नि वा यज॒त्रा (3),
 अतः॑ परि॒ वृष॑णौ आ हि या॒तम् (4), अथा॒ सोम॑स्य पि॒बतं॑ सु॒तस्य॑ (5)

Details: The Gods, Indra and Agni, can be rejoicing in their own abode or rejoicing in hearing the sacred Word from the Rishi or rejoicing in the king on whom they have showered the might. The sacred half of this verse, lines (4,5) are repeated in the verses (8-12).

1.108.8: Types of Persons

O Indra and Agni, whether you are among the Yadu-s (1), or Turvasha-s or Druhyu-s or Anu-s or Puru-s (2), come here from the region beyond (3,5), and then drink the pressed out Soma, O Lavish givers (4,6).⁸

Details: Yadu, Turvasha, Druhyu, Anu and Puru are the names of five types of human beings.

Yadu: non-injurer;

Turvasha: injurers; *Druhyus:* ill-wishers; *Anus:* those united with the life-force prāṇa; *ana,* stands for prāṇa; *Puru:* those who fill or give. For details, see (CW, KS, Vol. 5, p.660)

1.108.9: Ascent

Whether you are in the lowest region Earth (2,4), the middle region or in the highest region, O Agni, O Indra (1,3), O Lavish givers, come here from the region beyond (5), and then drink the pressed out Soma (6).⁹

Details: This verse deals with the ascent of the being of yajamāna to the highest region svar starting from the Earth and crossing the middle region, the world of prāṇa or vital energies.

⁸ यत् इन्द्राग्नी यदुषु (1), तुर्वशेषु यद् द्रुह्युषु अनुषु पूरुषु स्थः (2),

अतः परि (3), वृषणौ (4), आ हि यातम् (5), अथा सोमस्य पिबतं सुतस्य (6)

⁹ यत् इन्द्राग्नी (1), अवमस्यां पृथिव्यां (2), मध्यमस्यां परमस्याम् (3), उत स्थः (4), अतः परि वृषणौ आ हि यातम् (5), अथा सोमस्य पिबतं सुतस्य (6)

1.108.10: Descent

O Agni, O Indra, whether you are in the highest region (1,3),
the middle region or in the lower region Earth (2),
O Lavish givers, come here from the region beyond (4),
and then drink the pressed out Soma (5).¹⁰

Details: This verse describes the descent of the being from the highest region to Earth. In the ascent, the being reaches the highest region, becomes charged with the energies of those worlds and descends to the Earth so that those energies can be manifested on Earth.

Note that the first half is same as in (1.108.9) with *paramasyam* and *avamsyām* exchanged.

1.108.11: Come Here

O Indra, O Agni, whether you are in Heaven or on Earth (1),
or in the mountains, the growths of earth or the waters (2),
O Lavish givers, come here from the region beyond (3),
and then drink the pressed out Soma (4).¹¹

Details: The prayer is for the Gods Indra and Agni to come here wherever they are. These Gods are all-pervading and can be on hills, waters etc.

¹⁰ यत् ईन्द्राग्नी परमस्याँ (1), पृथिव्यां मध्यमस्याम् अवमस्याम् (2), उत स्थः (3), अतः परि वृषणौ आ हि यातम् (4), अथा सोमस्य पिबतं सुतस्य (5)

¹¹ यत् ईन्द्राग्नी दिवि द्यौ यत् पृथिव्यां (1), यत् पर्वतिषु ओषधीषु अप्सु (2), अतः परि वृषणौ आ हि यातम् (3), अथा सोमस्य पिबतं सुतस्य (4)

1.108.12: Come from Beyond

O Indra, O Agni, whether you rejoice by your nature (1,4),
 at the raising of the Sun in the morning (2),
 (or rejoice) in the middle region of the heaven (3).
 O Lavish givers, come here from the region beyond (5),
 and then drink the pressed out Soma (6).¹²

Details: The actions of each God follow his own nature (*svadhā*).

1.108.13: Conquer for Us

O Indra, O Agni, thus drinking Soma pressed by us (1),
 conquer and bring for all of us all the riches and felicity (2).
 May that be protected for us by Mitra, Varuṇa (3),
 Aditi, Waters, Earth and Heaven (4).¹³

Hymn 1.109: Sit Inside and Instruct Us

- 1: Carved the Hymn
 - 2: Lavish Donors to All
 - 3: Connection to the Divine
 - 4: Goddess Dhiṣhaṇa
 - 5: Killing of the Coverer
 - 6: Vaster than All
 - 7: Rays of Sun
 - 8: Instruct Us
- Metre:** Triṣṭup

¹² यदिन्द्राग्नी (1), उदिता सूर्यस्य (2), मध्ये दिवः (3), स्वधया मादयेथे (4),

अतः परि वृषणौ आ हि यातम् (5), अथा सोमस्य पिबतं सुतस्य (6)

¹³ एव इन्द्राग्नी पपिवांसां सुतस्य (1), विश्वा अस्मभ्यं सं जयतं धनानि (2),

तन्नो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

1.109.1: Carved the Hymn

O Indra, O Agni, desirous of riches (2),
 I have known you in my mind as kinsmen and brothers (1,3).
 The high guiding thought given to me is (only from you), none else (4).
 I have composed this hymn for you to obtain the plenitude (5).¹

Sri Aurobindo's translation:

"I hungered after riches of a greater substance and I turned and saw you, O Indra and Agni (1,2). I have looked on you as on my own people, even as brothers born with me (3). This is your mind of wisdom and none other that is in me (4), and I have carved to shape a thought which gives me the plenitude of your riches (5)."
 [pramati: guiding thought, (8.19.29), knowledge, (1.71.7)]

1.109.2: Lavish Donors to All

I have heard of you as munificent donors giving more riches (1),
 than that to an unworthy son-in-law or the wife's brother (2).
 So in offering this Soma to you (3).
 I am bringing to birth this new hymn, O Indra and Agni (4).²

Details: A son-in-law even though unworthy is the recipient of a large gift as dowry. A person gives ample wealth to his wife's brother to please his wife. O Indra and Agni, you are more lavish in giving than that in these two instances. *navyam*: new exceptional hymn;

¹ वि हि अख्यं मनसा (1), वस्यं दुच्छन् इन्द्राग्नी (2), ज्ञास उत वां सजातान् (3),
 नान्या युवत् प्रमतिः अस्ति मह्यं (4), स वां धियं वाजयन्तीम् अतक्षम् (5)

² अश्रवं हि भूरिदावत्-तरा वां (1), विजामातुः उत वां घा स्यालात् (2),
 अथा सोमस्य प्रयंती युवभ्याम् (3), इन्द्राग्नी स्तोमं जनयामि नव्यम् (4)

1.109.3: Connection to the Divine

We pray: "may we not break our cords (connected to Divine)" (1).
 Bearing continuously the energies of our forefathers (2),
 the strong aspirants praise Indra and Agni for happiness (3).
 The two Gods, the killers of foes (4),
 are near us with a mind to grant the prayers (5).³

Details: Line 4: *adri*: the killer of foes or *asura*-s, an epithet for Indra and Agni;

adri has also the meaning of a pair of pressing stones used in crushing the Soma creeper in the ritual. Then they symbolically represent Heaven and Earth, Indra in Heaven and Agni on Earth.
rashmīn: cords, rays; (connecting us to the Divine).

1.109.4: Goddess Dhiṣhaṇa

O Indra and Agni, for your rapture (1,3),
 the Goddess of speech Dhiṣhaṇa (2),
 pours the Soma to you desiring you (4).
 With happy shoulders, fair hands (6),
 come quickly (with the speed) of Ashvins (5,7),
 and mix the Soma with the sweetness in the waters (8).⁴

Details: Here the deities Ashvins are mentioned in the sense of speed and swiftness, a characteristic of Ashvins. Even though the Rishi is praying, the Goddess of Speech, Dhiṣhaṇā, desiring Indra and Agni prepares the Soma and thus spreads the Delight of Soma everywhere.
apsu: waters, energies of light and might;

³ मा च्छेद्म रश्मीन् इति नार्धमानाः (1), पितॄणां शक्तीः अनुयच्छमानाः (2),
 इन्द्राग्निभ्यां कं वृषणो मदन्ति (3), ता हि अद्री (4), धिषणाया उपस्थे (5)

⁴ युवाभ्यां (1), देवी धिषणा (2), मदाय इन्द्राग्नी (3), सोमम् उशती सुनोति (4),
 तौ अश्विना (5), भद्रहस्ता सुपाणी (6), आ धावतं (7), मधुना पृङ्क्तम्
 अप्सु (8)

1.109.5: Killing of the Coverer

I have heard that the riches were distributed (2,4),
when Vṛtra was killed by your superlative might,
O Indra and Agni (1,3,5).

You sit on the inner seat in our yajna, O Seers (6).
May you become exhilarated by the drink of the Soma (7).⁵

Details: The killing of Vṛtra is accomplished by all the Gods.

1.109.6: Vaster than All

At the summons for battle, you exceed all men (1,3),
with your own might (for perfection) (6).

(Vaster are you) than Earth and Heaven (2,4).

(You are vaster) than the rivers and mountains (5).

You surpass all other manifestations, O Indra, O Agni (7).⁶

Details:

Sri Aurobindo's translation:

Amid the shoutings of the armies for men that see you advance
and overflow with your might Earth and Heaven, O Indra, O Agni,
your greatness overpasses the rivers and overtops the mountains and
your being is outstretched beyond all these worlds of creatures. (SA)

The two different translations arise from the different meanings
assigned to the words *hava* and *ati*.

pra ririchāthe: superbly exceed (in giving protection).

⁵ युवाम् इन्द्राग्नी (1), वसुनो विभागे (2), तवस्तमा (3), शुश्रव (4), वृत्रहत्यै (5),
तौ आसद्या बर्हिषि यज्ञे अस्मिन् प्र चर्षणी (6), मादयेथां सुतस्य (7)

⁶ प्र चर्षणिभ्यः पृतनाहवेषु प्र (1), पृथिव्या (2), रिरिचाथे (3), दिवश्च (4), प्र
सिन्धुभ्यः प्र गिरिभ्यो (5), महित्वा (6), प्र इन्द्राग्नी विश्वा भुवना अति
अन्या (7)

1.109.7: Rays of Sun

O Thunder-armed, bring us (the riches) and instruct us (1),
 with your protecting energies, O Indra and Agni (2).
 Here are the rays of the Sun (3),
 by which our forefathers attained their goal (4).⁷

Details: *sūrya*: the Supreme Spiritual Sun.
shachibhiḥ avatam: protecting or increasing energies

1.109.8: Instruct Us

O Thunder-armed, tearer of cities, instruct us (1).
 Protect us in battles, O Indra and Agni (2).
 May that be protected for us by Mitra, Varuṇa (3),
 Aditi, Waters, Earth and Heaven (4).⁸

Rbhu-s, the Divine Artisans: (1.110-1.111)

Hymn 1.110: Removing the Covering Skin

- 1: Praise to You
- 2: They Come to the Giver
- 3: Single Becomes Fourfold
- 4: Capacity to Hold Intelligence
- 5: The Human Body Aspires
- 6: Hymn of Knowledge as Offering
- 7: Your Protection
- 8: The Light and its Covering Skin
- 9: Prayer to the Gods

Metre: 1-7, Jagatī; 8,9, Trishṭup

[Recall the earlier Sūkta (1.20) in Section II in volume 1.]

⁷ आ भरतं शिक्षतं वज्रबाहू अस्मान् (1), इन्द्राग्नी अवतं शचीभिः (2),
 इमे नु ते रश्मयः सूर्यस्य (3), येभिः सपित्वं पितरौ न आसन् (4)

⁸ पुरंदरा शिक्षतं वज्रहस्ता अस्मान् (1), इन्द्राग्नी अवतं भरैषु (2),
 तन्नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः (3)

1.110.1: Praise to You

My extended yajna-work is repeated (1).

The most pleasing laud is recited in your praise (2).

Here is the ocean of Soma for the collective of all the Gods (3).

O Ṛbhu-s, be completely sated with the Soma-offering (5),

followed by the sacred Word 'svāhā' (4).¹

Details: *apaḥ*: yajna-work; *tatam*: extended;

1.110.2: They Come to the Giver

O Mature and Ancient Kinsmen, O sons of Sudhanvan (2,3),

while you were travelling desirous of the enjoyable Soma (1),

you came to the body (house) of the giver engaged in askesis (4,6,8),

who performs the Somayāga in profusion (5,7).²

Details: The Ṛbhu-s enter the subtle body of the yajamāna.

savituḥ: performer of Soma-yāga; *aitana*: travelling;

1.110.3: Single Becomes Four-fold

Then did Savitr confer immortality upon you (1),

when you came proclaiming That (Truth-Light) (3),

which cannot be concealed (2).

The single bowl holding the Soma of the mighty One (4),

has been rendered four-fold by you (5).³

¹ त॒तं मे॒ अपः॒ तदु॑ ता॒यते॒ पुनः॒ (1), स्वा॒दि॒ष्टा धी॒तिः उ॒च॒थाय॑ श॒स्यते॒ (2),

अ॒यं सं॒मु॒द्र इ॒ह वि॒श्वदै॒व्यः॒ (3), स्वा॒हा॒कृत॑स्य॒ (4), स॒मु॒ तृ॒ष्णुत॑ ऋ॒भ॒वः॒ (5)

² आ॒भो॒गयं॑ प्र॒ यद॒िच्छ॑न्त॒ ऐ॒त॒न॒ (1), अ॒पा॒काः प्रा॒ञ्चो॒ म॒म के॑ चि॒त् आप॑यः॒ (2),
सौ॒ध॒न्व॒नासः॒ (3), च॒रि॒तस्य॑ (4), भू॒म॒न॒ (5), अ॒ग॒च्छ॒त॒ (6), स॒वि॒तुः॒ (7), दा॒शु॒षो
गृ॒ह॒म् (8)

³ तत् स॒वि॒ता वो॑ अ॒मृत॑त्व॒म् आ॒सु॒वत् (1), अ॒गो॒ह्यं॒ (2), यत् श्र॒वय॑न्त॒ ऐ॒त॒न॒ (3),
त्यं चि॒त् च॒म॒स॒म् अ॒सु॒रस्य॑ भ॒क्ष॒ण॒म् ए॒कं स॒न्त॒म् (4), अ॒कृ॒णु॒ता च॒तु॒र्वय॑म् (5)

Details: Recall Rbhu-s were human. Because of their high attainments, Savitr the Supreme Deity conferred immortality on them and they became Gods.

The symbolism behind the phrase, “making the one fourfold”, has been discussed earlier in (1.20.6).

asuraḥ: the mighty one, *Tvaṣṭā*; *santam*: dwelling, holding, (5.8.3)

1.110.4: Capacity to Hold Intelligence

The Rbhu-s, singers, performing acts of skill in movement (1), attained immortality though they belonged to the lineage of mortals (2). The sons of Sudhanvan, Rbhu-s, with eyes blazing with knowledge (3), became endowed with the capacity of holding (5), (a high level of) intelligence in the course of time (4,6).⁴

Details: It is a common experience that our intelligence is not constant, but fluctuates; it seems to manifest more at certain times than others. Rbhu-s develop in their devotees the capacity of holding a high level of intelligence constantly. Thus mortals can attain the status of immortality. Note that immortality is of consciousness, not of the physical body.

1.110.5: The Human Body Aspires

Like a field to be divided (into four parts) with a sharpened rod (1), the Rbhu-s converted the single bowl (2), which is straining itself (to become fourfold) (3). Rbhu-s, praised by Rishi-s nearby, seek the best Soma (4), and desire the glory among the Gods (5).⁵

⁴ वि॒ष्ठी शमी॑ तरणि॒-त्वेन॑ बा॒धतो॑ (1), मती॑सः सन्तो॑ अमृत॒त्वम् आ॑नशुः (2), सौ॒धन्व॒ना क्र॒भवः॑ सू॒रच॑क्षसः (3), सं॒वत्स॑रे स॒म् (4), अ॒पृच्य॑न्त (5), धी॒तिभिः॑ (6)

⁵ क्षेत्र॑मिव॒ वि म॑मुः तेज॑नेन॒ (1), एकं॑ पात्र॒म् क्र॒भवो॑ (2), जेह॑मानम् (3), उप॑स्तुता उप॒मं ना॑र्धमा॒ना (4), अ॒मर्त्ये॑षु श्र॒वं इ॒च्छमा॑नाः (5)

Details: The single Soma-bowl, denoting the currently mixed up human body, strains or aspires itself to become fourfold. Rbhu-s help in this process.

1.110.6: Hymn of Knowledge as Offering

To the leaders in the mid-world (2),
we offer this hymn of knowledge with clarity (1,4),
just as the oblation is offered with the ladle (3).
Attaining the skills of movement of the father of all (5),
Rbhu-s ascended to the plenitude of the shining svar world (6).⁶

Details: The Rishi-s feel grateful to the Rbhu-s for fashioning the path from the Earth world to the world of Heaven or svar and also helping them in the journey. This explains the phrase, 'skills in movement'.

Note the analogy between the physical yajña and the subtle yajña involving knowledge. Yajña, as a rite in the subtle body, has been mentioned many times in the Veda.

pituh: father of all, Savitā; *sashchire*: attained;

1.110.7: Your Protection

Rbhu-s are Indra to us; most novel is their might (1).
Rbhu-s, our donors, offer refuge with plenitude and riches (2).
On every happy occasion with your protection (3),
may we overcome the armies of foes opposed to yajña (4).⁷

Details: Usually Indra is regarded as the protector against the foes. Here Rbhu-s play that role. Hence the comparison to Indra.

⁶ आ मनीषाम् (1), अन्तरिक्षस्य नृभ्यः (2), सुचेवं (3), घृतं जुह्वाम विद्मनां (4), तरणित्वा ये पितुः अस्य सश्चिर (5), ऋभवो वाजम् अरुहन् दिवो रजः (6)

⁷ ऋभुर्न इन्द्रः शर्वसा नवीयान् (1), ऋभुः वाजैभिः वसुभिः वसुः ददिः (2), युष्माकं देवा अवसा अहनि प्रिये (3), अभि तिष्ठेम पृत्सुतीः असुन्वताम् (4)

1.110.8: The Light and its Covering Skin

O Ṛbhu-s, separating the cow (Aditi) from its skin (ignorance) (1),
you have united the mother (Aditi) with the calf (2).

O Leaders, sons of Sudhanvan, by your skill in works (3),
you have rendered youthful the aged parents (4).⁸

Details: The cow is the primal Light, Aditi, as in RV (4.33.8). *Jīva*, the soul, is her son. The two are separated by the skin of ignorance. Ṛbhu-s remove the skin of ignorance by their skill and unite the *jīva*, the soul, with its mother Aditi. This is discussed earlier in (1.20.3). The same idea is in (4.36.4) which has a similar phrase.*

Similarly Ṛbhu-s, being the Divine Artisans, can restore the aged body to its original condition. Alternatively the parents are the Heaven and Earth. The Ṛbhu-s establish them newly in the yajamāna. Since they are born anew, they are termed youthful.

Making the parents youthful has been mentioned in (1.20.4).

1.110.9: Prayer to the Gods

O Indra, joined with Ṛbhu-s, giver of plenitudes (2,4),
pervade us with the opulences (1,3).

Make the wondrous wealth accessible to us (5).

May that be protected for us by Mitra, Varuṇa (6),
Aditi, Waters, Earth and Heaven (7).⁹

* निश्चर्मण ऋभवो गामपिशत (1), सं बत्सेन असृजता मातरं पुनः (2),
सौधन्वनासः स्वपस्यया नरो (3), जिब्री युवाना पितरा अकृणोतन (4)

* 'nishcharmaṇo gām ariṇā dhītibhiḥ'. RV (4.36.4)

१ वाजैभिः नो (1), वाजसातौ (2), अवि इति (3), ऋभुमान् इन्द्र (4), चित्रम्
आ दर्षि राधः (5), तन्नो मित्रो वरुणो मामहन्ताम् (6), अदितिः सिन्धुः
पृथिवी उत द्यौः (7)

1.111: Creating Skilful Entities

1: Mother for the Jīva

2: Knowledge for Our Yajña

3: Our Steeds and Cars

4: Invoking All the Gods

5: Ṛbhu Vāja

Metre: 1-4, Jagati ; 5, Triṣṭup

1.111.1: Mother for the Jīva

The skilled workers, Ṛbhu-s (2),

built a car capable of graceful movements (1).

They fashioned the steeds (3),

for carrying Indra and capable of showering (riches) (4).

The Ṛbhu-s made life youthful for their parents (5).

They fashioned a mother for the calf to be close to her (6).¹

Details: As mentioned in (1.110.8), *jīva*, the individual soul, is the calf. It has become separated from its mother by the cover of ignorance. Ṛbhu-s facilitate the mother-energy to be near the *jīva* and guide its actions. *vayaḥ*: life; *yuvat*: youthful;

Line 3: Parents: Heaven and Earth;

1.111.2: Knowledge for Our Yajña

Collect the luminous knowledge for our yajña (1),

for performing actions with both discernment and wisdom (2).

(Fashion) the power of impulsion with happy succession (3).

For living happily with heroic successors (4),

confer on us the strength with the appropriate Indra-power (5).²

¹ तक्षन् रथं सुवृत्तं (1), विद्वानापसः (2), तक्षन् हरीं (3), इन्द्रवाहा वृषण्वसू (4), तक्षन् पितृभ्याम् ऋभवो युवत् वयः (5), तक्षन् वत्साय मातरं सचाभुवम् (5)

² आ नो यज्ञाय तक्षत ऋभुमत् वयः (1), क्रत्वे दक्षाय (2), सुप्रजावतीम् इषम् (3), यथा क्षयाम सर्ववीरया विशा (4), तत् नः शर्थाय धासथा सु इन्द्रियम् (5)

Details: Ṛbhu-s grant their devotees the power of action endowed with both skill and wisdom. They also provide the impelling force (or agents) at every stage of a complex work. This is the meaning of the phrase “with happy succession” in the first half.

vayah: knowledge; *tat*: that (appropriate)

1.111.3: Our Steeds and Cars

O Ṛbhu-s, endow us with complete strength (1);
also make our steeds and chariots completely strong, O Leaders (2).
Let all persons have high regard for our victorious prowess (3).
May we conquer in battles kinsmen who are foes and others foes (4).³

Details: Some of the foes may be their own kinsmen (*jānim*).

sātim: strength which can be used in many ways;

1.111.4: Invoking All the Gods

For our increase in us, I invoke the skillful Indra (1),
Vāja and other Ṛbhu-s and Maruts for Soma drinking (2).
(I invoke) both Mitra and Varuṇa and Ashvins also (3).
May they speed to us the felicities, wisdom and victory (4).⁴

Details: Since the Rīṣhi wants the power of both Indra and Ṛbhu-s to increase in him, he prays to Indra along with Ṛbhu-s.

ṛbhukṣhaṇam: the eldest Ṛbhu; one who has the skill of Ṛbhu-s.

³ आ तक्षत सातिम् अस्मभ्यम् ऋभवः (1), सातिं रथाय सातिम् अर्वीते नरः (2), सातिं नो जैत्री सं महेत विश्वहा (3), जामिम् अजामिं पृतनासु सक्षणिम् (4)

⁴ ऋभुक्षणम् इन्द्रम् आ हुव ऊतय (1), ऋभून् वाजान् मरुतः सोमपीतये (2), उभा मित्रावरुणा नूनम् अश्विना (3), ते नौ हिन्वन्तु सातयै धिये जिषे (4)

1.111.5: Ṛbhu Vāja

May Ṛbhu-s prepare the riches (instruments) for the wars (1).

May Vāja, always victorious in battle, protect us (2).

May That be protected for us by Mitra, Varuṇa (3),

Aditi, Waters, Earth and Heaven (4).⁵

Details: Ṛbhu-s are three in number; when the plural *ṛbhūn* is used, it refers to their collective. When the singular *ṛbhu* is used, a single member is referred to. Here the Ṛbhu Vāja who confers opulences is invoked.

sātim: riches and felicities which can be used in many ways;

Hymn 1.112: Ashvins

1: Heaven and Earth

2: Works and Thoughts in Yajña

3: Filling Barren Cow

4: Measure the Two

5: Rescued Rebha from Ignorance

6: Saved Antaka

7: Luminous Body for Atri

8: The Lame Walk and the Blind See

9: Energies Flow in Us

10: Energies to Vishpala

11: Help to Seers

12: River Breaks its Banks

13: Lord of Several Worlds

14: Atithigva

15: Vamra and Kali

16: Appropriate Path

17: Strength to Inner Body

⁵ ऋभुः भराय सं शिशातु सातिं (1), संमर्यजित् वाजौ अस्मान् अविष्टु (2),
तन्नौ मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

- 18: Liberated the Hidden Energies
- 19: Free Access to Knowledge
- 20: Wealth and the Joy of Protection
- 21: Helped the Youth
- 22: Battle for Knowledge
- 23: Numerous Deeds
- 24: Effective Thought and Action
- 25: Days and Nights

Metre: 1-23, Jagati; 24, 25, Trishṭup

The hymns (1.116) through (1.119) describe various wondrous deeds of Ashvins and their help to several Rishi-s and kings. The incidents, viewed as symbols, veil deeper ideas. The deeper meaning can be understood by paying attention to the meanings of the names of Rishi-s and sages mentioned here. The name *Antaka* in (1.112.6) means one who ends the psychological foes. *Trishoka* in (1.112.12) means one who is luminous both inwardly and outwardly in three places or the three psychological realms. Also one should recall the meaning of the standard symbols used in Sanskrit such as female bird *vartika* in (1.112.12).

In (1.112.8), Ashvins make the lame walk and the blind see; this incident, common to many scriptures, appears for the first time here. Giving sight to blind can be understood in the sense of giving the sense of discrimination to one who does not have it, i.e., to a psychologically blind person.

1.112.1: Heaven and Earth

To know them first, I worship Heaven and Earth (1).

Then I worship Agni, kindled and shining, ready for the journey (2).

For taking delight in your share in the yajña (3),

come happily to us with your protections, O Ashvins (4).¹

¹ ई॒ळे द्यावा॑पृथि॒वी पूर्वे॑चित्तये (1), अ॒ग्निं घ॒र्मं सु॒रुचं॑ या॒मन् इ॒ष्टये॑ (2), याभिः॑ भ॒रं कार॑म् अंशाय॑ जिन्व॑थः (3), ताभिः॑ ऊ॒ षु ऊ॒तिभिः॑ अ॒श्विना॑ ग॒तम् (4)

Details: Recall that yajña is a journey. The kindled Agni lights the path of yajña so that the consciousness of the Heaven and Earth becomes accessible to the seeker or the performer of yajña. Ashvins bring the treasure of both Heaven and Earth to the yajamāna or the seeker.

śhu āgatam: su āgatam, come happily;

jinvathah: taking delight, (accepting with delight), (5.74.4), (1.112.6)

ū: only a filler, (in all the verses 1-23)

kāram: the doer (of yajña). S gives several different meanings in different verses: one who makes the sound or blows the conch (1.112.1); doer (4.1.14); doer of the works of (his) master (5.23.8); the action of winning against foes (10.53.11).

The line (4), '*tābhir . . . āgatam*' is in all verses (1-23).

1.112.2: Works and Thoughts in Yajña

The unattached (singers) are happily holding your gifts of grace (1). They stand by your car, as the wise with the Word (2). Along with the aids which guard the works and the thoughts in the yajña (3), come happily to us with your protections, O Ashvins (4).²

Details: The singers stand waiting for the Ashvins for the gift or grace of protections just as the spiritual seekers wait for getting the potent Word endowed with the knowledge.

² यु॒वोः द॒नाय॑ सु॒भरा॑ अस॒श्चतो॑ (1), रथ॒मा त॑स्युः वच॒सं न मन्त॑वे (2), याभिः॒ धियो॑ अव॒थः क॑र्मन् इष्ट॒ये (3), ताभि॑रू षु ॒कृति॑भिर॒श्विना॑ ग॒तम् (4)

1.112.3: Filling Barren Cow

O Leaders, you command all the peoples (1,3),
infused with the might from the celestial nectar of immortality (2,4).
Along with the aids with which you filled the barren cow (5),
come happily to us with your protections, O Ashvins (6).³

Details: A cow symbolizes a ray of knowledge. Typically any creative knowledge has successors just as a basic discovery in science leads to other discoveries. A barren cow signifies an isolated piece of knowledge. Ashvins make such knowledge fruitful leading to its successors. Barren cow is also mentioned in (1.116.22).

majmanā: might; *asvam*: barren;

1.112.4: Measurer of the Two

The wanderer Vāyu, with the might of his son and your aids (1),
is the measurer of the Two and the swiftest of the swift (2).
He, wise, becomes the knower of the three worlds (3).
Come happily here to us, O Ashvins, with your protections (4).⁴

Details: Agni representing the Earth is the son of Vāyu, representing the middle world. *māta* refers to measuring or building. Vāyu builds the subtle body in the human beings. Two: Heaven and Earth; *trimanta* is also a name of a Rishi who benefited from Ashvins. This word has been interpreted here as one aware of the three states of consciousness or worlds.

³ यु॒वं तासाँ (1), दि॒व्यस्य॑ (2), प्र॒ज्ञास॑ने वि॒ज्ञां (3), क्ष॑यथो अ॒मृत॑स्य
म॒ज्मना॑ (4), याभिः॑ धे॒नुम् अ॒स्वं पि॒न्वथो॑ नरा॒ (5), ताभिः॑ ऊ॒षु ऊ॒तिभिः॑
अ॒श्विना॑ ग॒तम् (6)

⁴ याभिः॑ परि॒ज्मा त॑नयस्य म॒ज्मना॑ (1), द्वि॒मा॒ता तू॒र्षु त॑रणिः वि॒भूष॑ति (2),
याभिः॑ त्रि॒मन्तुः अ॒भ॒वद् वि॒चक्ष॑णः (3), ताभि॑रू॒षु ऊ॒तिभिः॑ अ॒श्विना॑ ग॒तम् (4)

1.112.5: Rescued Rebha from Ignorance

With those aids you rescued Rebha (1),
and raised him from the bonds in the waters of ignorance (2).
You rescued Vandana to behold the Light (3).
You saved Kaṇva who was keen to have the Light (4).
Come happily here to us with your protections, O Ashvins (5).⁵

Details: The translation given above reflects the spiritual meaning. Each part can be translated in a literal way also. For instance the first line may refer to saving a drowning person etc. *sitam*: bondage; Lines 1,2: you rescued the sage Rebha from sins and evils. *rebha*: singer; occurs in (1.119.6), (1.173.17) and others; *vandana*: a sage whose rescue is in (1.118.6), (1.119.6) etc.

1.112.6: Saved Antaka

With those aids you rescued the striving king Antaka harassed by foes (1);
also saved effortlessly the king Bhujyu (2).
With those aids you gave delight to Karkandhu and Vayya (3).
With these protections, come happily here, O Ashvins (4).⁶

Details: The names of king-sages like Antaka have spiritual meaning as well. Antaka is one who kills the psychological foes. For details of Bhujyu, see (1.116.3).

āraṇe: ā + *araṇe*: striving worker, (5.2.5); *jinvathaḥ*: see (1.112.1)

⁵ याभी रेभं निवृतं (1), सितम् अद्भ्य (2), उत्-वन्दनम् ऐरयतं स्वर्दशे (3),
याभिः कण्वं प्र सिषासन्तम् आवतं (4), ताभिरू षु ऊतिभिः अश्विना
गंतम् (5)

⁶ याभिः अन्तकं जसमानम् आरणे (1), भुज्युं याभिः अव्यथिभिः जिजिन्वथुः (2),
याभिः कर्कन्धुं वय्यं च जिन्वथुः (3), ताभिरू षु ऊतिभिरश्विना गंतम् (4)

1.112.7: Luminous Body for Atri

With those aids you enriched Shuchanti (1),

and gave him a happy home (2).

You gave Atri a well-protected and luminous body matured by *tapas* (3).

(You) guarded *Pr̥shnigu* and *Purukutsa* (4).

Come happily with these protections to us, O Ashvins (5).⁷

Details: *shuchanti*: one who is luminous.

pr̥shnigu: cow with variegated hues.

omyavantam: see *omyavatīm*, (1.112.20)

1.112.8: The Lame Walk and the Blind See

O Generous givers, your powers aided *Parāvṛja* (1),

gave sight to the blind and the power of walk to the lame (2).

(You) freed the tremulous bird from seizure (by foes) (3).

Come happily to us with your protections, O Ashvins (4).⁸

Details: The founders or prophets of every religion are said to possess the powers of making the blind see and lame walk, as declared in their respective scriptures. *Rig Veda Samhitā* is the earliest one to mention these powers.

However these powers have to be understood in their spiritual significance also. Inability to distinguish between the Truth and Falsehood is metaphorical blindness. Ashvins grant the Light of discrimination which removes this blindness.

Line 3: In the spiritual sense, the bird (*vartika*) signifies a person who wants to ascend the higher planes. The female suffix in *vartikā* implies that the person is trembling and is afraid of the seizure in (his) upward journey by the foes symbolized by the wolf *vṛka*. To

⁷ याभिः शुचन्ति धनसां (1), सुषंसदं (2), तप्तं घर्मम् ओम्यावन्तम् अत्रये (3),

याभिः पृश्निगुं पुरुकुत्सम् आवतं (4), ताभिरूषु ऋतिभिरश्विना गतम् (5)

⁸ याभिः शचीभिः वृषणा परावृजं (1), प्रान्धं श्रोणं चक्षस एतवे कृथः (2),

याभिः वर्तिकां ग्रसिताम् अमुञ्चतं (3), ताभिरूषु ऋतिभिरश्विना गतम् (4)

such a person, Ashvins give the required protection. The use of *vartikā* to represent a frightened or tremulous person is a standard usage in Sanskrit. Sāyaṇa interprets *vartikā* as a female bird which is terrified of seizure (*grasitam*) by the wolf. Sāyaṇa declares that Ashvins freed this bird.

1.112.9: Energies Flow in Us

You made the sweet stream of energies to flow (within us) (1).

O Ageless Ones, your powers pleased the sage Vasiṣṭha (2).

You protected the sages Kutsa, Shrutarya and Narya (3).

With these protections come happily to us, O Ashvins (4).⁹

Details: The Ashvins as Divine Physicians make the streams of psychic energy flow in our subtle bodies and remove the blockages.

1.112.10: Energies to Vishpala

With your powers the opulent and firmly devoted sage Vishpala (1), was helped with a thousand powers in the battle (with demons) (2).

You protected Vasha, son of Ashva and Preṇi (3).

With these protections come happily to us, O Ashvins (4).¹⁰

Details: The female sage Vishpala protects the people with a firm devotion to the Gods. Ashvins help her with the shower of energies in the course of her battles with the hostile forces. Vishpala is also mentioned in (1.116.15) as having been crippled in her battles. The names also indicate their powers:

Vishpala: one who protects the people.

Ashva: a Rishi who is full of prāṇa, the life-energy.

preṇi: one who impels the praises in yajna; name of a person.

atharvyam: one who is firm;

⁹ याभिः सिन्धुं मधुमन्तम् असञ्चतं (1), वसिष्ठं याभिः अजरौ अजिन्वतम् (2), याभिः कुत्सं श्रुतर्यं नर्यमावतं (3), ताभिरूषु ऋतिभिरश्विना गतम् (4)

¹⁰ याभिः विश्पलां धनसाम् अथर्व्यं (1), सहस्रमीळ्ह आजौ अजिन्वतम् (2), याभिः वशम् अथ्व्यं प्रेणिम् आवतं (3), ताभिरूषु ऋतिभिरश्विना गतम् (4)

1.112.11: Help to Seers

O Lavish Givers, for the trader Dīrghashravas, son of Ushik (2), the store released its sweet felicities with your help (1,3). With your powers, you protected Kakṣhīvanta the singer (4). With these protections come happily here, O Ashvins (5).¹¹

Details: To the sage Kakṣhīvanta was revealed the Rig Vedic verse (1.18.1).

According to an anecdote, the poet Dīrghashravas, son of Ushik, took to trading during a period of need characterised by intense draught. *dirghashravas*: one who hears the Divine Voice even from a distance, (10.23.3).

kosha : the store of divine felicities;

1.112.12: River Breaks its Banks

With those aids, you flooded the shore with waters (*rasa*) (1). You urged the car to victory even without a horse (2). With your aid, Trishoka raised up the rays (above ignorance) (3). With these aids, come happily here, O Ashvins (4).¹²

Details: *trishoka*: one who is luminous or radiant in three places. Just as the four-legged cows get lost in darkness, the rays of knowledge also get lost in ignorance. The person Trishoka raises up the rays of knowledge above the ignorance.

Line 1: The water and the river in line 1 refer to the current of Divine Energies. Hence the use of the word *rasa*, essence of everything. The idea is that Ashvins pour in so much energy that it spreads everywhere like a flood.

¹¹ याभिः (1), सुदानू औशिजाय वणिजै दीर्घश्रवसे (2), मधु कोशो अक्षरत् (3), कक्षीवन्तं स्तोतारं याभि आवतं (4), ताभिरू षु ऊतिभिरश्विना गतम् (5)

¹² याभी रसां क्षोदसा उद्ग्नः पिपिन्वयुः (1), अनश्वं याभी रथम् आवतं जिषे (2), याभिः त्रिशोकं उस्त्रिया उदार्जत (3), ताभिरू षु ऊतिभिरश्विना गतम् (4)

1.112.13: Lord of Several Worlds

With those aids you encompass the Sun even though far away (1).

You defended Mandhāta as the lord of several worlds (2).

You protected very well the sage Bharadvāja (3).

Come happily to us with your protections, O Ashvins (4).¹³

Details: Mandhāta: he who supports the mind. The Ashvins protect the sage who does work in several planes of consciousness (*kṣhetra*).

1.112.14: Atithigva

With those aids you defended the mighty Atithigva (1,3),

Kashojuva and Divodāsa in the killing of Shambara (2).

You protected Trasadasyu when the enemy forts were torn down (4).

Come happily to us with your protections, O Ashvins (5).¹⁴

Details: *kashojuva*: one who moves with the help the Divine Energies, Waters; *kasha* is a synonym of water or Divine Energies; *juva* is motion.

Atithigva: one who is liked by (his) guests.

Divodāsa: one who serves the Divine.

Trasadasyu: he who harasses the *dasyu*-s; said to be the son of the Seer Purukutsa.

¹³ याभिः सूर्यं परियायः परावर्ति (1), मन्थातारं क्षेत्रपत्येषु आवतम् (2),
याभिर्विप्रं प्र भरद्वाजम् आवतं (3), ताभिरूषु ऋतिभिरश्विना गतम् (4)

¹⁴ याभिः महाम् अतिथिग्वं (1), कशोजुवं दिवोदासं शम्बरहत्य (2),
आवतम् (3), याभिः पूर्वैर्घैः त्रसदस्युम् आवतं (4), ताभिरूषु ऋतिभिरश्विना
गतम् (5)

1.112.15: Vamra and Kali

With those aids, you protected Vamra, the great drinker (of Soma) (1), the R̥ṣhi Upastuta and Kali who was granted a wife (2).

With those aids, you protected Vyashva and Pṛthi (3).

Come happily to us with your protections, O Ashvins (4).¹⁵

Details: Giving a wife to Kali means giving him the power of executing actions.

Upastuta: one praised by persons nearby.

Kali: one who impels persons to perform yajña,

Vamra: said to be the son of the Seer Vikhanasa.

Vyashva: one who had lost his horse or the prāṇa,

Pṛthi: the wide one.

1.112.16: Auspicious Path

O Leaders, with those aids you favoured the sages Shayu, Atri (1), and Manu with appropriate paths in ancient times (2).

You released the arrows sewn with the rays of knowledge (3).

Come happily to us with your protections, O Ashvins (4).¹⁶

Details: Line 3 states that the arrows were sewn with the rays of knowledge. Clearly the arrows are not physical. They were aimed at the foes of the gods. Ashvins showed Atri and others a new spiritual path.

shayu: one who sleeps on the Divine Ground.

shārī: that which is made of *shara* (bamboo); arrow.

¹⁵ याभिः व॒म्रं वि॒पिपा॒नम् (1), उ॒पस्तु॒तं क॒लिं याभिः वि॒त्तजा॑निं दु॒व॒स्यथः (2),

याभिः व्य॑श्चम् उ॒त पृथि॑म् आ॒व॒तं (3), ताभि॑रू॒षु ऊ॒तिभि॑र॒श्विना॑ ग॒तम् (4)

¹⁶ याभिः न॒रा श॒यवे॑ याभिः अ॒त्रये॑ (1), याभिः पु॒रा म॒न॒वे गा॒तुम् ई॒षथुः (2),

याभिः शा॒रीरा॒ज॒तं स्यू॒म॒र॒श्मये॑ (3), ताभि॑रू॒षु ऊ॒तिभि॑र॒श्विना॑ ग॒तम् (4)

1.112.17: Strength to Inner Body

With those aids, Paṭharvan, with the strength of the (inner) body (1),
blazed in the battle like Agni kindled by fuel (2).

With those aids, you defended Sharyāta in the great battle (3).

Come happily to us with your protections, O Ashvins (4).¹⁷

Details: *jāthara*: belly, represents the inner body. The strength of the inner body, mentioned in line 1 is derived from *tapas* or askesis; without this strength and effort, the foes of the Divine cannot be defeated.

1.112.18: Liberated the Hidden Energies

O Aṅgīrasa-s, with those aids (1),

you mentally make the (the singers) delightful continuously (2).

With them, you went to the hidden realms (of demons) (3),

(to liberate) the knowledge and the energies (4).

(You) defended the hero Manu with the force of impulsion (5).

Come happily to us with your protections, O Ashvins (6).¹⁸

Details: *goarṇasah*: the rays of knowledge (*go*) and the energies symbolized by waters (*arnasah*).

vivare: hidden realms having the energies of asura-s.

¹⁷ याभिः पठर्वा जठरस्य मज्मना (1), अग्निः न अदीदित् चित इद्धो अज्मना (2),
याभिः शर्यातम् अवथो महाधने (3), ताभिरूषु ऊतिभिरश्विना गतम् (4)

¹⁸ याभिः अङ्गिरो (1), मनसा निरण्यथो (2), अग्रं गच्छथो विवरे (3),
गोअर्णसः (4), याभिः मनुं शूरम् इषा समावतं (5), ताभिरूषु ऊतिभिरश्विना
गतम् (6)

1.112.19: Free Access to Knowledge

With those aids, you arranged a wife to Vimada (1).

You freely gave access to the rays of consciousness for all (2).

You brought to (the royal-seer) Sudāsa the God-worthy treasure (3).

Come happily to us with your protections, O Ashvins (4).¹⁹

Details: *aruṇīḥ*: *aruṇa* refers to the raising Sun; thus it denotes the dawning rays of consciousness, *chit-marichi*.

Wife: see (1.112.15).

1.112.20: Wealth and the Joy of Protection

With those aids you made the giver happy (1).

You protected Bhujyu and Adrigu (2).

You brought the wealth with the joy of protection to Ṛtastubha (3).

Come happily to us with your protections, O Ashvins (4).²⁰

Details: *omyavatīm*: that which has *omya*, the happiness derived from having protection.

ṛtastubha: name of a Seer, one who chants the hymns of *ṛta*, the Truth in Movement. Bhujyu: see (1.116.3).

1.112.21: Helped the Youth

With those aids you helped the youth (to develop) his vital powers (2).

You helped the Soma-protecting Agni in releasing the arrows (1).

You brought the delicious honey to the yajamāna (eager) like a bee (3).

Come happily to us with your protections, O Ashvins (4).²¹

¹⁹ याभिः पत्नीः विमदाय न्यूहयुः (1), आ घं वा याभिः अरुणीः अशिक्षतम् (2),

याभिः सुदास ऊहयुः सुदेव्यं (3), ताभिरू षु ऊतिभिरश्विना गतम् (4)

²⁰ याभिः शंताती भवथो ददाशुषे (1), भुज्युं याभिः अवथो याभिः अघ्निगुम् (2),

ओम्यावर्ती सुभराम् ऋतस्तुभं (3), ताभिरू षु ऊतिभिरश्विना गतम् (4)

²¹ याभिः कृशानुम् असने दुवस्यथो (1), जवे याभिः यूनो अर्वन्तम् आवतम् (2),

मधु प्रियं भरथो यत् सरइभ्यः (3), ताभिरू षु ऊतिभिरश्विना गतम् (4)

Details: Agni protects the yajamāna in his offering the Soma to the Gods by hurling the arrows at the foes, the demonic powers.

Line 3 interpreted here by regarding 'bees' (*saraḍbhya*) as symbolic. Just as the bees are eager for honey, the yajamāna is eager to have Soma.

kṛshānu: protector of Soma (Agni);

asane: releasing the arrows;

1.112.22: Battle for Knowledge

You help the hero in his battle for knowledge against foes (1).

You help him in acquiring a dwelling place and successors (2).

You guard his powers of subtle movement and vital energy (3).

Come happily to us with your protections, O Ashvins (4).²²

Details: *kṣhetra*: the various subtle planes or worlds which are not developed in a person. It is not merely a physical house.

ratha: car; the subtle power of movement from one plane to another, for instance from the physical plane to the mental plane.

1.112.23: Numerous Deeds

O Ashvins, with those aids you protected (1,3,5),

Kutsa, son of Arjuna, Turvīti and Dabhīti (2,4).

You also completely protected Dhvasanti and Purushanti (6).

Come happily to us with your protections, O Ashvins (7).²³

Details: Turvīti: one who slays foes.

Arjuna: one who is white, one with pure mind. His son or relative is Kutsa. The friendship between Kutsa and Indra is similar to that of Arjuna and Kṛṣṇa in Mahābhārata.

²² याभिः नरं गोषुयुधं नृषाह्ये (1), क्षेत्रस्य साता तनयस्य जिन्वथः (2),

याभी रथान् अवथो याभिः अर्वतः (3), तारिंरू षु ऊतिभिरश्विना गंतम् (4)

²³ याभिः (1), कुत्सम् आर्जुनेयं (2), शंतक्रतू (3), प्र तुर्वीतिं प्र च दभीतिम् (4),

आवंतम् (5), याभिः ध्वसन्ति पुरुषन्तिम् आवंतं (6), तारिंरू षु

ऊतिभिरश्विना गंतम् (7)

Dhabīti: subduer of foes. Dhvasanti: one who routs the foes.

Puruṣhanti: one who gives in plenty, *puru*.

shatakratū: doers of many deeds, Ashvins;

1.112.24: Effective Thought and Action

O Ashvins, make our speech effective (1),

and also our thought, O showerers, and subduers of foes (2).

We invoke you for protection in all our righteous activities (3).

Be for our increase in our acquiring many types of felicities (4).²⁴

Details: *apna*: a synonym for action. *adyūtye*: without waver, i.e., straight-forward actions without evil-taint.

1.112.25: Days and Nights

Guard us all-around during nights and days (1),

with undiminished blessings, O Ashvins (2).

May that be protected for us by Mitra, Varuṇa (3),

Aditi, Waters, Earth and Heaven (4).²⁵

Hymn 1.113: Uṣhā: the Soul Emerges

1: Birth of Knowledge

2: Dawn and Night Alternate

3: Neither Clash Nor Tarry

4: Doors Opened

5: Three Types of Persons

6: Different Vocations

7: Sovereign of All Riches

8: Awakening the Dead

²⁴ अप्रस्वतीम् अश्विना वाचम् अस्मे कृतं नो (1), दस्रा वृषणा मनीषाम् (2),
अद्युत्ये अर्वसे नि ह्ये वां (3), वृधे च नो भवतं वाजसातौ (4)

²⁵ युभिः अक्तुभिः परि पातम् अस्मान् (1), अरिष्टेभिः अश्विना सौभगेभिः (2),
तन्नो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

- 9: Work as Service to God
- 10: Ancient Dawns
- 11: Future Dawns
- 12: Advent of Truth
- 13: Makes the Days to Progress
- 14: Awakens the World
- 15: Model of the Dawns
- 16: Our Soul Has Emerged
- 17: Shine on Us a Long Life
- 18: Gives Life-energies
- 19: Shine the Word on us
- 20: Capacity for Work

Metre: Triṣṭup

[Recall the earlier hymn (1.92) in Section X.]

1.113.1: Birth of Knowledge

This excellent Light, fairest of all lights, has arrived (1).
Born are those far-extending and many-hued Rays of knowledge (2).
Even as Uṣha born (of Night) gives birth to the Sun (3),
the night gives birth to the Dawn (4).¹

Details: Night is the state of our normal unilluminated consciousness. Uṣhas indicates the onset of Divine Consciousness. All that manifests is in the womb of the night; discussed earlier in (1.13.7).

The Sun indicates the full Divine Consciousness. This consciousness manifests in our subtle body after the birth of Uṣhas. Hence Uṣha is said to give birth to Sun.

araik: to vacate, (3.31.2); *savāya:* to give birth;

line 4: (literal): The night vacates the womb for the dawn;

¹ इदं श्रेष्ठं ज्योतिषां ज्योतिः आगात् (1), चित्रः प्रकेतो अंजनिष्ठ विभ्वा (2),
यथा प्रसूता सवितुः सवायन् (3), एवा रात्री उषसे योनिम् अरैक् (4)

1.113.2: Dawn and Night Alternate

Parent of the Sun, the fair and bright Dawn, has arrived (1).

The dark night has vacated her dwellings (2).

Akin, immortal, succeeding each other (3),

effacing each other's colour, they move in the Heaven (4).²

Details: In the ordinary parlance, night is the absence of sun-light. However in the spiritual interpretation, the night holds in its womb the dawn who, in turn, has the Sun in her womb. Dawn and Sun clearly refer to the illumined states of consciousness. Dawn and night alternate in the subtle body.

ā mināne varṇam: effacing colours;

1.113.3: Neither Clash Nor Tarry

Common and unending is the path of the sisters (1).

Guided by the Sun, they travel alternately (2).

They do not clash, neither do they tarry (3).

They are well-lighted, of common mind and different in colour (4).³

Details: *sumeke:* well-lighted; it clearly cannot refer to the physical night. In the spiritual night, light is hidden inside. S gives several different meanings to this Word.

² रु॒श॒त् वत्सा॒ रु॒श॒ती श्वेत्या॒ आगा॒त् (1), आ॒रैक् उ॒ कृ॒ष्णा स॒द॒नानि॒ अस्याः॒ (2),

स॒मा॒न॒ब॒न्धू अ॒मृ॒ते॒ अनू॒ची (3), द्या॒वा व॒र्णं च॒रत॑ आ॒मि॒ना॒ने (4)

³ स॒मा॒नो अ॒ध्वा स्व॒प्नोः अ॒न॒न्तः (1), तम् अ॒न्या॒न्यां च॒रतो॑ दे॒वशि॒ष्टे (2),

न मे॒थेते॒ न त॑स्थ॒तुः (3), सु॒मे॒के न॒क्तो॒षासा॒ सम॑न॒सा वि॒रू॒पे (4)

1.113.4: Doors Opened

Uṣha is known as a brilliant guide for happy Truths (1).
 She of different colours has opened the doors for us (2).
 Lighting up the entire world, she illumines the riches for us (3).
 She issues forth all the worlds (4).⁴

Details:

vi akhyat: illumines, reveals; *viāvaḥ*: opened;
duro: doors; those in our subtle body.

1.113.5: Three Types of Persons

Opulent Uṣha sets even the lazy on the right course (1),
 one for enjoyment, one for doing yajña (2),
 one for getting (creating) the wealth (3).
 To those having a limited view, she gives a wide or extended sight (4).
 Uṣha issues forth all the worlds (5).⁵

Details: The verse alludes to three types of persons, the first is the class of artisans and traders who create the wealth, the second is the class of those who love enjoyment, third is the class of persons interested in higher spiritual pursuits like the subtle yajña.

Everyone has all these features, but one of them dominates over others.

jihmashye: lazy;

⁴ भास्वती नेत्री सूनृतांनाम् अचैति (1), चित्रा वि दुरो न आवः (2),
 प्राप्या जगत् वि उं नो रायो अख्यत् (3), उषा अजीगः भुवनानि विश्वा (4)

⁵ जिह्मशये चरितवे मघोनि (1), आभोगय इष्टये (2), राय उं त्वम् (3),
 दभ्रं पश्यद्भ्य उर्विया विचक्षं (4), उषा अजीगः भुवनानि विश्वा (5)

1.113.6: Different Vocations .

She directs one to acquire hero-strength, one to Divine Hearing (1),
one to getting desired objects (3),
and one to the great yajña (2).
All follow their respective vocations in life (4).
Uṣhā issues forth all the worlds (5).⁶

Details: Uṣhā, the indwelling consciousness, directs every person in the vocation suitable to his/her nature. Note the four types mentioned here are different from the popular four *varṇa*-s namely *brāhmaṇa*, *kṣatriya*, *vaishya*, *shūdra*. All the four categories of later times need to acquire the intuitive capacities called Divine Hearing. *ityai*: getting;

1.113.7: Sovereign of All Riches

The daughter of Heaven is seen illuminating all (1).
She is robed with Light, and is youthful (2).
She is the sovereign of all riches on Earth (3).
Shine here full today, O blissful Uṣhā (4).⁷

Details: The epithet, 'sovereign of all riches', in line 3 is usually ascribed to the Goddess Shrī whose verses occur in the *khila* part of Rig Veda. In the Veda the powers are not strictly demarcated among the different Gods or Goddesses.

subhage: one rich in joy, blissful one, (10.70.6);

⁶ क्षत्राय त्वं श्रवसे त्वं (1), महीया इष्टये (2), त्वमर्थम् इव त्वम् इत्यै (3),

विसदृशा जीविताभिः प्रचक्ष (4), उषा अजीगः भुवनानि विश्वा (5)

⁷ एषा दिवो दुहिता प्रत्यदर्शि (1), व्युच्छन्ती युवतिः शुक्रवासाः (2),

विश्वस्य ईशाना पार्थिवस्य वस्व (3), उषो अयेह सुभगे व्युच्छ (4)

1.113.8: Awakening the Dead

She follows the path of the Dawns that are past (1).

She is the first of the Eternal Dawns to come (2).

Uṣha illumines all, impelling living beings to progress (3).

She awakens someone who was dead (4).⁸

Details: As mentioned earlier, for the persons interested in the internal yajña, there are several dawns before the onset of the Divine Sun. In his struggle to emerge out of this state of obscurity, he is helped by the repeated dawns of the Light of consciousness. Each dawn is a precursor of a fresh stretch of light.

The last line should be understood symbolically. A person who has no idea of higher ideals like immortality is dead in a spiritual sense, though he is physically living. She awakens some persons in this group also.

Line 3: The goal of progress is all-around perfection at all levels, individual, community, society etc.

1.113.9: Work as Service to God

O Uṣha, you have caused Agni to be kindled (in us) (1).

With the Light of the Sun (3),

you have uncovered the darkness and illumined the world (2).

You have awakened (5),

the persons interested in yajña to do the work (4).

Thus you have done good service to the Gods (6).⁹

Details: The pronoun yat that occurs in the first three lines refers to the work of illuminating, namely lighting Agni within (us), lighting the

⁸ परायतीनाम् अन्वेति पार्थ (1), आयतीनां प्रथमा शश्वतीनाम् (2),

व्युच्छन्ती जीवम् उदीरयन्ति (3), उषा मृतं कं च न बोधयन्ती (4)

⁹ उषो यद्गिं समिधे चकर्थ (1), वि यत् आवः (2), चक्षसा सूर्यस्य (3),

यन् मानुषान् यक्ष्यमाणान् (4), अजीगः (5), तत् देवेषु चकृषे भद्रम् अग्रः (6)

world by removing darkness and illuminating the work of yajña to be done by the yajamāna.

Here is the seed of Karma yoga, work as a service to the Divine.
vi + āvaḥ: vyāvaḥ: uncovered (the psychological darkness).
ajīgaḥ: awakened;

1.113.10: Ancient Dawns

How long a time ago have risen the Dawns (1)?

Risen in ancient times, she will certainly dawn in future (2).

Yearning for the earlier (dawns), she becomes capable (of dawning) (3). Shining bright, she goes forth with the others to follow (4).¹⁰

Details: There is no conflict between the previous dawns and future dawns. They follow each other successively. By the time the next Dawn arrives, the creative movement has surged further to its destination. In her thrust forwards, Dawn carries in herself a memory of the future; she is instinct with the knowledge of what more is to be realised and holds that awareness active and active.

kāmayamāna: yearning; anukṛpate: becomes capable;

1.113.11: Future Dawns

Gone are the mortals who, in ancient times, beheld (1,3),
 the ancient dawn rising (2).

She is now being seen directly by us also (4).

They will come who will see her in future (5).¹¹

Details: The Truth-Light of the Dawn will manifest itself at all times.

¹⁰ कियात्स्या यत् समया भवति (1), या व्युषुः याः च नूनं व्युच्छान् (2),
 अनु पूर्वाः कृपते वावशाना (3), प्रदीध्याना जोषम् अन्याभिः एति (4)

¹¹ ईयुः ते ये पूर्वतराम् अपश्यन् (1), व्युच्छन्तीमुषसं (2), मर्त्यासः (3),
 अस्माभिः ऊ नु प्रतिचक्ष्या अभूत् (4), ओ ते यन्ति ये अपरीषु पश्यान् (5)

1.113.12: Advent of Truth

O Scatterer of foes, guardian of Truth (1),
you manifest for the advent of Truth (2).

O Happy One, you are the impeller of true speech (3).

O one most rich in joy, who supports the advent of the Gods (4),
shine full here today, O Most Excellent One, O Uṣha (5).¹²

1.113.13: Makes the Days Progress

Divine Uṣha has dawned continuously from ancient times (1).

Having riches of several kinds, she has manifested this (world) (2).

So will she shine in future to make the days progress (3).

Ageless, immortal, she moves according to her self-law (4).¹³

Details: Line 3: the idea is that she intends that there should be some progress each day.

vyāva: to manifest, to illumine;

Line 4: She moves according to her self-law by the strength arising from her own nature.

1.113.14: Awakens the World

Uṣha lights up with her lustres the vast space of Heaven (1);
she has thrown off her dark form (2).

To awaken the world (with the rays of consciousness) (3),

Uṣha approaches in her car drawn by purple steeds (4).¹⁴

Details: The word *prabhodhayanti* clearly indicates that the awakening in the world is not merely physical. She awakens with the power of *chit*, consciousness.

¹² यावयद्-द्वेषा ऋतुपा (1), ऋतेजाः (2), सुम्नावरीं सुनृतां इरयन्ती (3),

सुमङ्गलीः विभ्रती देववीतिम् (4), इह अद्य उषः श्रेष्ठतमा व्युच्छ (5)

¹³ शश्वत् पुरा उषा व्युवास देवी (1), अथो अद्येदं व्यावो मधोनीं (2),

अथो व्युच्छात् उत्तरान् अनु यून् (3), अजराम् ऋतां चरति स्वधाभिः (4)

¹⁴ व्यञ्जिभिः दिव आतांसु अद्यौत् (1), अपं कृष्णां निर्णिजं देवी आवः (2),

प्रबोधयन्ती (3), अरुणेभिः अश्वैः आ उषा याति सुयुजा रथेन (4)

1.113.15: Model of the Dawns

With her life-sustaining energies, she awakens (the yajamāna) (1,3),
Uṣha imparts wondrous light of intuition (to him) (2).

Model of the countless dawns that have come earlier (4),
she appears the first of the brilliant ones to come (5).¹⁵

[ketum: light of intuition, (5.7.4)]

1.113.16: Our Soul has Emerged

Arise and proceed to the higher planes (1).

Our inspired being or soul has emerged (2).

The darkness has departed; Truth-Light approaches (us) (3,4).

It opens the way for the Sun to travel (5).

Let us go (to the higher plane) where life increases (6).¹⁶

Details: This verse is the root of the famous verse in Kāṭha U. (3.14)
which uses *uttishthata* instead of *udirdhvam*.

1.113.17: Shine on Us a Long Life

The singer of the laud, praising the refulgent Dawns (2).

utters the well-connected mantra-words (1).

May that Light shine on the singer who lauds you (3).

O Queen of Plenty, shine down on us (healthy) longevity (4),
with successors (for our knowledge) (5).¹⁷

[vahnī: laud, rebha: singer,

stavānā: praising; udiyarti: utters;]

¹⁵ आ॒व॒ह॒न्ती॒ पो॒ष्या॒ वा॒र्या॑णि (1), चि॒त्रं के॒तुं कृ॑णु॒ते (2), चे॒कि॒ता॒ना (3),

इ॒यु॒षी॒णाम् उ॒प॒मा श॒श्व॒ती॒नां (4), वि॒भा॒ती॒नां प्र॒थ॒मा उ॒षा वि अ॒श्वै॒त् (5)

¹⁶ उ॒दी॒र्ध्वं (1), जी॒वो अ॒सुः न॒ आ॒गा॒त् (2), अ॒प॒ प्रा॒गा॒त् त॒म॒ (3), आ॒ ज्यो॒तिः

ए॒ति (4), आ॒रै॒क् प॒न्थां या॒त॒वे सूर्या॑य (5), आ॒ग॒न्म॒ यत्र॒ प्र॒ति॒र॒न्त॒ आयुः॑ (6)

¹⁷ स्यु॒र्म॒ना वा॒च उ॒दि॒य॒ति (1), ब॒ह्निः स्त॒वा॒नो रे॒भ उ॒ष॒सो वि॒भा॒तीः (2),

अ॒द्या तत् उ॒च्छ गृ॑ण॒ते (3), म॒घो॒नि अ॒स्मे आयुः॑ नि दि॒दी॒हि (4), प्र॒जा॒व॒त् (5)

1.113.18: Gives Life-energies

May she who is united with the Rays and the all-powerful might (1),
manifest herself in the mortal giver (2).

Like the wind she forms the true words for our ascent (3).

May she give the life-energies to the Soma-preparing yajamāna (4).¹⁸

[The dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives man the full force of vitality so that he can enjoy the infinite delight of that vaster existence.]

1.113.19: Shine the Word on Us

O Mother of the Gods, face of Aditi (1),

the Great One who reminds us of the yajña, shine profusely (2).

Approving us, shine on us the Word (3).

Cherished by all, make us prominent (or be born) among the God-loving perfect persons (4).¹⁹

1.113.20: Capacity for Work

Uṣha brings the wonderful capacity for work (1),

to the yajamāna praising her (2).

She (leads) the worker to happy-good (*bhadram*) (3).

May that be protected for us by Mītra, Varuṇa (4),

Aditi, Waters, Earth and Heaven (5).²⁰

[*shashamanāya* : those who labour at work, (3.18.4)]

¹⁸ या गोमंतीः उषसः सर्ववीरा (1), व्युच्छन्ति दाशुषे मर्त्याय (2),

वायोः इव सूनृतांनाम् उत्-अर्के (3), ता अश्वदा अश्रवत् सोमसुत्वा (4)

¹⁹ माता देवानाम् अदितेः अनीकं (1), यज्ञस्य केतुः बृहती वि भाहि (2),

प्रशस्तिकृद् ब्रह्मणे नो वि उच्छ (3), आ नो जनै जनय विश्ववारे (4)

²⁰ यत् चित्रम् अग्रं उषसो वहन्ति (1), ईजानाय (2), शशमानाय भद्रम् (3),

तन्नो मित्रो वरुणो मामहन्ताम् (4), अदितिः सिन्धुः पृथिवी उत द्यौः (5)

Details: This verse indicates the vision of the Vedic Seers in connecting ordinary work to the Divine. Uṣha gives the capacity for doing work to the seeker.

Hymn 1.114: Rudra's Force on Man for Progress

- 1: Let all be Disease-free
- 2: Bring Us the Supreme Bliss
- 3: Rudra Gives Happiness Easily
- 4: The Anger of Gods
- 5: Secure Home
- 6: He is Most Sweet among All
- 7: May No Harm Come to Us
- 8: Your Wrath
- 9: Auspicious Intelligence
- 10: Happiness in Two States
- 11: Rudra Listens to Our Call

Metre: 1-9, Jagatī; 10,11, Triṣṭup

[Previous hymn to Rudra-Shiva: 1.43]

1.114.1: Let All Be Disease-free

To the mighty Rudra with braided hair (1),
who destroys the foes, we offer these songs of praise (2).
May those with two states and those with four be happy (3).
May all the members of this community be well-nourished (4),
and free from disease (5).¹

Details: *dvipat*: twin-stationed; persons who think in terms of 2 states only, good/bad, mind/matter, day/night, two-footed human beings in the outer sense;

chatushpat: four-stepped; the four-footed animals in the outer sense; in the inner sense, the human beings (aspirants) who have access to all the four planes namely Earth or matter (*bhuh*), the plane of life-

¹ इमा रुद्राय तवसे कपदिने (1), क्षयद्वीराय प्र भ्रामहे मृती: (2),

यथा शमसद् द्विपदे चतुष्पदे (3), विश्वं पुष्टं ग्रामे अस्मिन् (4), अनातुरम् (5)

energies (*bhuvah*), the plane of mental energies (*suvah*) and the plane of the vast (*mahah*); the aspirant has attained all these steps in his inner life.

kapardine: one with braided hair or one having fear-causing appearance; Rudra is the father of the Maruts who are capable of terrific work but also have a fear-causing appearance.

kṣhayat vīrāya: destruction of the psychological foes who are always strong.

Also in TS (4.5.10.1) (Rudra-namaka).

1.114.2: Bring Us the Supreme Bliss

O Rudra, be gracious to us and bring us the Supreme Bliss (1).

O Destroyer of foes, may we serve you with surrender (2).

The well-being (*sham*) and the capacity for perfect work (*yoh*) (3), won by yajña by our father Manu (4),

may we obtain these benefits under your guidance, O Rudra (5).²

Details: *yoh*: doing actions well, ability to ward-off or remove evil or other bad tendencies.

namasā: with obeisance of surrender;

sham: peace, well-being;

1.114.3: Rudra Gives Happiness Easily

By the worship of the Gods, may we obtain the right thinking (1), of the master and hero, O Showerer Rudra (2).

You grant happiness to all our persons who (merely) wish for it (3).

May we with uninjured heroes bring you offerings (4).³

[*kṣhayat-vīraḥ* : Master and hero, (8.19.10) (SA), the warriors on the other side who have perished (KS).]

² मृळा नौ रुद्र उत नो मर्यस्कृधि (1), क्षयद्वीराय नमसा विधेम ते (2), यत् शं च योः च (3), मनुः आये जे पिता (4), तत् अश्याम तव रुद्र प्रणीतिषु (5)

³ अश्याम ते सुमतिं देवयज्यया (1), क्षयद्वीरस्य तव रुद्र मीद्वः (2), सुम्नायन् इत् विशौ अस्माकम् आ चर (3), अरिष्टवीरा जुह्वाम ते हविः (4)

Details: The idea is that Rudra offers happiness for devotees who merely wish for it. The devotee feels he is getting the gift without any self-effort.

1.114.4: The Anger of Gods

The luminous Rudra, who performs yajña (kills) the crooked (1).

Him we incessantly invoke for protection (2).

He throws far away those who show anger (or disregard) for the gods (3).

We pray for his grace (4).⁴

Details: An ordinary person does so many actions unconsciously and thus indirectly shows disrespect to the cosmic forces. Any unconscious act has a reaction, termed here as the anger of the cosmic power or God. Rudra, by his pressure, makes the human being learn his mistakes and thus minimises the effects of man's unconscious acts.

vaṅgkum: one who shows round-about or superficially clever paths. The idea is that he destroys the demonic foes who follow crooked paths by their clever ways.

1.114.5: Secure Home

We invoke incessantly with surrender him with luminous form (2), (He is) from Heaven, with brilliant light and braided hair (1).

Bearing in his hands excellent medicaments may he grant us (3,5), a secure home and an armour of health and happiness (4).⁵

Details: *varāham*: *vara* + *aham*, supreme + day or light. No need to bring in the Purāṇa story of the boar incarnation.

⁴ त्वेषं वयं रुद्रं यज्ञसाधं ब्रुं (1), कविमवसे नि ह्वयामहे (2),

आरे अस्मद् दैव्यं हेळो अस्यतु (3), सुमतिमिद् वयमस्या वृणीमहे (4)

⁵ दिवो वराहम् अरुषं कपर्दिनं (1), त्वेषं रूपं नमसा नि ह्वयामहे (2),

हस्ते बिभ्रद् भेषजा वार्याणि (3), शर्म वर्मं च्छर्दिः (4), अस्मभ्यं यंसत् (5)

chhardiḥ: secure home; a psychological shelter which provides protection from the psychological foes or demons.

1.114.6: He is Most Sweet Among All

To Rudra, the father of Maruts, are these hymns sung (1,3).

He is most sweet among all sweet persons (2),

(he) increases (his power) in the seeker (4).

O Immortal One, grant enjoyment to us, mortals (5).

Be gracious to me, to children and grand-children (successors) (6).⁶

Details: *toka, tanaya*: progeny or successors. This is important for the Rishi for preserving the wisdom given by his teachers.

1.114.7: May No Harm Come to Us

Protect the great ones or the little ones amongst us (1).

Protect the begetting ones or the begotten ones (2).

Protect our father or mother (3).

May the bodies of persons dear to us be not harmed, O Rudra (4).⁷

Details: *mā no vadhīḥ*: May no harm come to us; protect us. This phrase is usually mistranslated as, 'harm us not' as if the aim of Rudra is to harm us. Harm comes to us because of our carelessness. Rudra helps us appropriately in minimizing or avoiding the harm.

Rudra is the force behind evolution. He wants all beings to progress in all ways and applies the necessary force on individuals. For persons steeped in *tamas* or ignorance and persons in their inner circle this force necessarily causes pain. Hence the *tamasic* seeker prays, 'Do not harm my dear ones'. In lines 1 and 2, *mā no*, means, *mā no vadhīḥ*, as explicitly stated in line 3.

This is in TS (4.5.10.2).

⁶ इदं पित्रे मरुतामुच्यते वचः (1), स्वादोः स्वादीयो (2), रुद्राय (3), वर्धनम् (4), रास्वा च नो अमृत मर्तभोजनं (5), त्मनै तोकाय तनयाय मूल (6)

⁷ मा नो महान्तमुत मा नो अर्भकं (1), मा न उक्षन्तमुत मा न उक्षितम् (2), मा नो वधीः पितरं मोत मातरं (3), मा नः प्रियास्तन्वौ रुद्र रीरिषः (4)

1.114.8: Your Wrath

Protect our children and grandchildren (successors) (1),
our men, our cows or steeds (2).

Slay not our heroes in your wrath, O Rudra (3).

We invoke you ever more with offerings (4).⁸

Details: Rudra's wrath (*bhāmita*) is his reaction to the actions of persons who actively oppose his goals of all-round progress. These persons unconsciously become allied with the forces of falsehood, under some euphemism such as preserving the tradition or they are steeped in laziness. The seeker in this verse realises his mistakes and prays for Rudra's grace.

This is in TS (3.4.11.2; 4.5.10.3) (Rudra-namaka).

1.114.9: Auspicious Intelligence

I offer you respectfully these hymns like a herdsman (1).

O Father of Maruts, bestow happiness on us (2).

Your right thinking gives us the happy-good and intense bliss (3).

Also we adore your protection (4).⁹

Details: Just as a herdsman takes the cows out of their stall, uses them or grazes them and returns them to the stall, the seeker takes the hymns from their abode, chants them and returns them to their abode. The idea is all human beings are only care-takers and cannot create anything really new. All things are already there.

upa + ākaram: respectfully offer;

bhadra: happy-good; see (1.1.6)

⁸ मा न॑स्तो॒के तन॑ये (1), मा न॑ आ॒यौ मा नो॒ गोषु॒ मा नो॒ अश्वेषु॒ रीरिषः॑ (2),
वी॒रान् मा नो॑ रु॒द्र भा॒मितो व॑धीः (3), हु॒विष्म॑न्तः स॒दमित् त्वा॑ हवामहे (4)

⁹ उ॒प ते॒ स्तोमा॑न् पशु॒पा इ॒वाकर्ं॑ (1), रा॒स्वा पि॒तर्म॑रुतां सु॒मम॑स्मे (2),
भ॒द्रा हि ते॑ सु॒मतिः॑ मृ॒ळ्यत्त॑म (3), अथा॑ व॒यमव॑ इत् ते॑ वृ॒णीमहे॑ (4)

1.114.10: Happiness in Two States

Far be your (dart) which kills our cows and persons (1).
 Destroyer of foes, let thy felicity be ours (2).
 Make us happy and declare to us your (blessed) message (3).
 Grant us happiness in two stations (4).¹⁰

Details: It has been mentioned earlier that Rudra is the leader of evolution who pressures all persons to progress. For making an immature person mature, Rudra hammers him like a sculptor hammering the block of stone to yield the required shape. The harm to his near relatives and the possessions like cows wakes up the seeker to walk on the right path.

dvibarha: two-stations; the status here and the status after death.

1.114.11: Rudra Listens to Our Call

Seeking protection, we have uttered this hymn of surrender to him (1).
 May Rudra, along with the Maruts, listen to our call (2).
 May that be protected for us by Mitra, Varuṇa (3),
 Aditi, Waters, Earth and Heaven (4).¹¹

[The mantra-s 1,2,7,8,10 of this Sūkta (1.114) are also in Kṛiṣṇa Yajur Veda Taittirīya Samhitā (TS) (4.5.10) and the Shukla Yajur Veda Vājasaneyā Samhitā, ch. 16.]

¹⁰ अ॒रे ते॑ गो॒घ्न॒मु॒त पू॒रु॒ष॒घ्नं क्षय॑द्वीर (1), सु॒म॒म॒स्मे ते॑ अ॒स्तु (2),
 मृ॒ळा च॑ नो॒ अ॒धि च॑ ब्रू॒हि दे॒व (3), अ॒था च॑ नः॒ शर्म॑ य॒च्छ द्वि॒बर्हाः॑ (4)

¹¹ अ॒वो॒चाम॑ नमो॑ अ॒स्मा अ॒व॒स्य॑वः (1), शृ॒णोतु॑ नो॒ हव॑ रु॒द्रो म॒रु॒त्वा॒न् (2),
 तन्नो॑ मि॒त्रो वरु॑णो मा॒मह॑न्ता॒म् (3), अ॒दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त द्यौः॑ (4)

Hymn 1.115: Sūrya, the Soul of All

- 1: Sūrya has Filled All the Worlds
- 2: Seekers Extend the Yajña to Reach the Truth
- 3: Steeds Lead the Devotee to Svar
- 4: Active Spiritual Experience and the Period of Absorption
- 5: The States of Day and Night
- 6: Free Us from Doing Wrong Actions

Metre: Triṣṭup

The entire Sūkta is used in the *sandhya* worship in the Rig Vedic tradition (*khanda-rāja-dīkṣhita-virachita-sandhya mantrārtha dīpika*), Some mantra-s from this Sūkta are used in the *sandhya* worship in all traditions.

1.115.1: Sūrya has Filled all the Worlds

The wonderful face of the Gods has risen (1),
the eyes of Mitra, Varuṇa and Agni (2).

The Heaven, Earth and the Midworld have been filled by the Sun (3),
the soul of all that moves and moves not (4).¹

Details: Outwardly this verse is a description of the sun-rise. In the esoteric sense, it is the manifestation of Truth-Light in the subtle body. The second verse confirms the esoteric view while it does not support the purely physical interpretation. The second half of this verse declares the existence of a single soul *ātma* which pervades everything. This verse is in TS (1.4.43), VS (7.42) etc.

anīkam: face or Rays of Truth-Light.

¹ चित्रं देवानाम् उदगात् अनीकं (1), चक्षुः मित्रस्य वरुणस्य अग्नेः (2),
आप्रा वावापृथिवी अन्तरिक्षं सूर्यं (3), आत्मा जगतः तस्थुषः च (4)

1.115.2: Seekers Extend the Yajña to Reach the Truth

The Sun follows the divine resplendent Uṣha (1,3),
as a man does a woman (2).

Then do seekers of God extend (the sacrifice) over ages (4),
to the blissful (truth) for happiness and welfare (5).²

Details: Uṣha: dawn indicates the onset or the first glimpse of the spiritual experience. After the experience of dawn, the manifestation of the highest Light of the Truth symbolized by Sun is sure to follow.

After the onset of dawn, the seekers of God intensify their inner yajña-journey which may span over ages so as to reach the auspicious Truth which leads to a happy state, full of felicities.

1.115.3: Steeds Lead the Devotee to Svar

The happy steeds of Sūrya, lustrous, many-hued (1),
lead us to the goal, where one can rejoice (2).

(They) have ascended to the summit of the Heaven (3).

(They) speed round Earth and Heaven instantly (4).³

Details: *ashvaḥ*: the steeds indicate not only life-energies, but also the Rays of Consciousness of the Sun carrying out the actions of the Sun.

The mere sight of the symbolic steeds on the worlds endows the worlds with their luminous power. The worlds include the Earth, the world of life-energies and the mental world.

anumādyāsaḥ: one to be rejoiced in, (7.6.1)

² सूर्यो देवीम् उषसं रोचमानां (1), मर्यो न योषाम् (2), अभ्येति पश्चात् (3),
यत्रा नरो देवयन्तो युगानि बितन्वते (4), प्रति भद्राय भद्रम् (5)

³ भद्रा अश्वा हरितः सूर्यस्य चित्रा (1), एतग्वा अनुमाद्यासः (2),
नमस्यन्तो दिव आ पृष्ठमस्थुः (3), परि द्यावापृथिवी यन्ति सद्यः (4)

1.115.4: Active Spiritual Experience and the Period of Absorption

Such is the Divinity, such is the greatness of the Sun (1),
that he withdraws the rays spread over, with the task unfinished (2).
When he has unyoked his steeds from their station (3),
then does the night spread the veil over all the world (4).⁴

Details: The verse can be interpreted as the description of the physical sunset; then the phrase, 'with the task unfinished', would have no meaning. The verse has a deep meaning in the esoteric interpretation.

The Divine Sun pours his Grace on the yajamāna resulting in his spiritual experience. But time is needed so that his being can take full advantage of the grace and climb higher in the ladder of consciousness. Hence the Sun stops the flow of the rays and allows the state of night to come over, during which state the seeker can fully absorb the experience. Clearly, Night here is not physical but a passive state of consciousness. *āt:* later;

1.115.5: The States of Day and Night

Through the sight of Mitra and Varuṇa (1),
the Sun displays his form in the Heaven *dyu* (2).
His steeds well maintain his eternal power (3,5),
bright (at one time) and dark (at another) (4).⁵

Details: Varuṇa's power frees the Rīṣhi of the bondage. The steeds symbolize the rays of consciousness of the Divine Sun who alternately gives the state of Light and the passive state or Night. The state of Light destroys the inconscience. In the passive state referred to as dark, he allows the experience to be spread over the being,

⁴ तत् सूर्यस्य देवत्वं तत् महित्वं (1), मध्या कर्तोः विततं सं जभार (2),
यदा इत् अयुक्त हरितः सधस्थात् (3), आत् रात्री वासः तनुते सिमस्मै (4)
⁵ तन्मित्रस्य वरुणस्य अभिचक्षे (1), सूर्यो रूपं कृणुते द्योः उपस्थे (2),
अनन्तम् अन्यत् रुशदस्य पाजः (3), कृष्णम् अन्यत् हरितः (4), सं भ्ररन्ति (5)

allowing for the experience to be digested after which the Day or the flow of the Sun's rays start. Night or the passive state in the Veda refers to the state of consciousness, referred to in the later literature as dream and sleep, when the being fully utilizes the spiritual experience obtained in the active or waking state.

tat: at that time; the time of manifestation of Truth-Light.

1.115.6: Deliver Us from the Tendency for Wrong Actions

This day, O Gods, with the rising of the Sun (1),
protect us completely from the tendency for doing wrong actions (2).
May that be protected for us by Mitra, Varuṇa (3),
Aditi, Waters, Earth and Heaven (4).⁶

Details: Note the mention of the phrase, “deliver us from both wrong action and sin”. Clearly sin is something not rigidly connected to the idea of action. Sin in Veda is more psychological than a result of physical action. Wrong action means an action which is not harmonious or one in which the components do not cohere properly. For a discussion of the concept of sin in Rig Veda see the hymn (1.97) to Agni. The idea in line 2 occurs in RV (1.189.1), Isha U. (18) etc.

udita: It is the manifestation of the Rays of Truth, not mere light of the physical Sun.

⁶ अ॒द्या दै॒वा उ॒दिता॒ सूर्य॑स्य (1), निः अ॒हंसः पि॒पृता॒ निः अ॒व॒द्यात् (2),
तन्नो॑ मि॒त्रो वरु॑णो माम॒हन्ता॒म् (3), अ॒दि॒तिः सि॒न्धुः पृथि॒वी उ॒त द्यौः (4)

Section XII: Sūkta-s (1.116-1.121)

Riṣhi: Kakṣhīvān Dairghatamasah Aushijah

Sūkta Hymn title

Ashvins: (1.116-1.120)

1.116 Doctrine of the Mystic Honey (25)

1.117 Sight, Hearing and Release from Bonds (25)

1.118 Complete our Knowledge (11)

1.119 Car and the Seer Vāmadeva (10)

1.120 Secret Knowledge (12)

1.121 Indra or the All-Gods (15)

Kakṣhīvān means one who knows the secret or mystery (*kakṣhi*). As the name implies, this Riṣhi has firsthand knowledge of certain aspects of esoteric knowledge including the doctrine of Madhu Vidya as stated in these mantra-s. He is said to be the descendent or disciple of the famous Riṣhi Dīrghatamas, known for his highly symbolic hymns like RV (1.164). The name of the Riṣhi first appears in RV (1.18.1) with the phrase '*kakṣhīvantam auṣhijah*'. These two words have been translated as, 'one who knows the secret' and 'one born of lustre'. This Seer belongs to the Āṅgīrasa or Pajra lineage as mentioned in (1.117.6). In these verses, the lady Seer Ghoshā, the daughter of Kakṣhīvān is mentioned. To her, Ghoshā Kakṣhīvati, was revealed two Sūkta-s RV (10.39) and RV (10.40) dedicated to the deities Ashvins. This Riṣhi had two sons or disciples, Shabara and Sukīrti, who are also among the Riṣhi-s of the Rig Veda. The help given to the famous Riṣhi Vāmadeva who is known for his hymns with a high degree of symbolism is mentioned here in (1.119.7). Riṣhi Vāmadeva (4.26.1) identifies himself with the Riṣhi Kakṣhīvān. The Riṣhi has several other hymns to his credit such as (1.125) dealing symbolic *dakṣhiṇa*. It can be regarded as the symbolism of gifts as well as the power of discernment.

Unlike many other Rīṣhi-s, Kakṣhivān does not begin with a hymn to Agni. Among his 5 hymns here, 4 are for Ashvins, his favourite deities and the other one is for Indra.

In (1.119.9), the Rīṣhi explicitly mentions the doctrine of the Mystic Honey along with the anecdote of its revelation. The Seer refers to himself as *makṣhi* (honey-bee) which is eager for honey. We give a brief account of the legend and the knowledge.

Legend of Madhu Vidya: The Rīṣhi Dadhyaṅg Atharvan and Ashvins

This legend is mentioned both in Rig Veda (RV, 1.84.13, 14; 1.116.12, 1.117.22, 1.119.9) and also in the Brh. U. (II.5) as part of the doctrine of Delight, Madhu Vidyā. This doctrine states that the whole universe is permeated by bliss, which can be felt by anyone who is receptive. The doctrine itself is stated in RV (1.90.6-8). The legend is as follows: Indra teaches this doctrine to the Sage Atharvan with the warning that his head would be cut off if he gave the knowledge to anyone else. The celestial physicians Ashvins approached the sage Atharvan and wanted to learn this secret so that they can distribute the Delight to all beings. On being informed of Indra's threat, they suggested that the sage's head could be cutout and replaced by a horse's head with which the sage could convey the secret knowledge. As warned earlier, Indra would cut-off the current (horse's) head of the sage. Then the Ashvins would endow the sage with his old head. Of course the sage agreed and what was expected happened, Ashvins got the knowledge, Indra kept his word and the sage was the same as before. On the surface, the legend is silly. But on second thoughts, we should understand that the episode of cutting off a head and replacing it is a standard motif in Indian mythology and this feature itself should make us ask, "What is the deeper meaning?"

To understand the legend, let us recall the Brh. U. passage (4.4.2), which declares that, "the Gods love only the indirect or symbolic presentation, *parokshapriyaḥ devāḥ*." We should consider the significance of a horse's head. The Bṛhadāraṇyaka Upanishad begins

with the symbolic representation of the Supreme Spirit as a horse. Now the sage Dadhyañg Atharvan, being a human being, cannot pass on the knowledge to all and sundry, even if there were no threat of Indra's curse. Veda itself declares that the knowledge delivered without appropriate preparation of the instrument will break the recipient, as an unbaked jar, to use a simile of the ninth book of Rig Veda (9.83.1). So Ashvins replace the sage's head with a special head made up of the universal energy, signified by the horse. This head can deliver safely the knowledge to the Ashvins without any danger to the giver. Then after the event is over, the Ashvins give back the sage his normal head. The curse of Indra is designed to ensure that only Ashvins can get the new knowledge; only they have the power of bestowing the horse's head since they are Divine Physicians.

Often the Brh. U. is quoted by some monists to demonstrate that this world to be an "utter illusion" and that world is irrelevant to the attainment of the highest spiritual experience called as *nirguṇa brahman*. Such passages upholding "the lofty illusionism" are found in the Maitreyi Brāhmaṇa of the same Upanishad which precedes the Madhu Vidya chapter (II.5). Madhu Vidya provides the required corrective and teaches us that the, "diversity in creation is the result of the manifestation of a Secret Delight; each form in nature associated with its function manifests the Delight in a unique way; that all things, however heterogeneous and warring they may appear, are held together by a secret harmony effected in them by the hidden creative Self-Delight of the Supreme who is the effulgent Self, Immortal."

The legend in the Brh. U. ends with the famous verse, which is taken from the Rig Veda (6.47.18):

"To every form, he has become the counter form;

This is his form for us to face and see . . ."

This and other verses completely support the symbolism discussed here. It is discussed in detail in Sri Kapāli Śāstry's book "Light on the Upanishads" [SAKSI].

Hymn 116: Doctrine of the Mystic Honey

- 1: Spouse or Shakti to Vimada
- 2: The Controller Yama
- 3: Carried Tugra in ships
- 4: Bhujyu and His Journey
- 5: Bhujyu in a Ship
- 6: White Steed to Aghāshva
- 7: Intoxicating Knowledge
- 8: Relief from the Psychological Afflictions
- 9: Energy at the Bottom of Subtle Body
- 10: New Life and Body
- 11: Freed from a Hidden Place
- 12: Doctrine of Mystic Honey
- 13: Son for Vadrīmatī
- 14: Freed the Soul
- 15: Feet for Vishpalā
- 16: Restored Vision
- 17: Uṣhā and Ashvins
- 18: Harmony Established
- 19: Light of Consciousness
- 20: Mountains Beyond
- 21: Ever-increasing Riches
- 22: Barren Knowledge (cow)
- 23: Restored Missing Knowledge (son)
- 24: Rebha Bound in Waters
- 25: Master of the Body and Old Age

Metre: Trīṣṭup

1.116.1: Spouse or Shakti to Vimaḍa

I send forth (or compose) the stoma hymns to Ashvins (1,3),
just like trimming the grass for the sacred seat (2),
just as the wind does the (water in the) clouds (4).
To the youthful Vimaḍa they (Ashvins) (5),
brought a spouse in their car speeding like an army (6).¹

Details: This verse, as many others, clearly states that the Rīṣhi gives the final shape to hymns (*stoma*) just as one trims the grass. The hymn is revealed by the higher powers just as grass naturally grows; Rīṣhi only trims it.

nāsatyā: those of rapid movement, Ashvins; derived from *nās*, to move. *jāya*: spouse or the complimentary psychic energy of dynamism. Ashvins endow the Rīṣhi Vimaḍa with this energy so that he can be ecstatic as the word *vimaḍa* implies. *stoma*: affirmative laud; *arbhaḡāya*: *arbhakāya*: youthful;

iyarti: to send forth (10.45.7), to impel;

[Several incidents in this sūkta have been mentioned in (1.112).]

1.116.2: The Controller Yama

Borne by the strong, galloping and rapid steeds (1),
you were urged excellently by the impelling of the Gods (2).
With your swift carrier, you won (3,5),
the vast treasure in the battle waged by Yama (against demons) (4).²

Details: The word *rāsabha* is important. Sāyaṇa (and Wilson) give to it two meanings. The first meaning is ass, which is given to Ashvins by Prajāpati in the Purāṇa stories. Then the meaning of the stanza, 'the ass was victorious in the battle', is clearly vague. The second meaning for *rāsabha* is one who is rapid. This is the meaning used here.

¹ नासत्याभ्यां (1), बर्हिः इव प्र वृञ्जे (2), स्तोमान् इयमि (3), अभ्रियैव वार्तः (4),
यै अर्भगाय विमदाय (5), जायां सैनजुवा नि-ऊहन् रथेन (6)

² वीक्षुपत्नभिः आशुहेमभिः वा (1), देवानां वा जूतिभिः शाशदाना (2),
तद् रासभो नासत्या (3), सहस्रम् आज्ञा यमस्य प्रधने (4), जिगाय (5)

It should be understood that in the Veda, Yama always stands for the Controller or the Supreme God. The idea of Yama as the God of Death is a later notion. The battle between Yama and the forces of evil is in the microcosm, i.e., the subtle bodies of the human. In this battle Ashvins, recover the spiritual wealth stolen and hidden by the forces of evil like Vṛtra etc. Yama is in (1.66.8) and (1.73.10).

ājau: battle, *shāshadāna*: urged;

jūtibhiḥ: swift urgings, (2.3.8)

1.116.3: Bhujyu and Tugra

O Ashvins, Tugra left Bhujyu in the ocean (unwillingly) (1,3), just as a dying person gives up his wealth (2).

But you carried him in boats made of your own nature (4), floating over the waters and traversing the midregion (5).³

Details: The Tugra-Bhujyu incident is mentioned in verses 3-5 of this hymn, 1.112.6, 1.112.20, 1.117.14, 1.119.4 and others. On the surface it describes one of the 'miracles' of Ashvins. The spiritual meaning of this incident is interesting. The next two verses clearly support this interpretation. We have to enquire into the significance of names like Tugra, Bhujyu and other words. Tugra is derived from *tuj* indicating protection. It is the physical-body sheath (*annamaya kosha*) of a human. Bhujyu indicates one who enjoys *bhuj*; thus it indicates the sheath of vital-energies, the *prāṇa-kosha*, i.e., the Puruṣha who enjoys, *bhuj*. As the verse indicates, the physical sheath regards the *prāṇa*-sheath as its son. As the human being ages, the physical body cannot keep up with the demands of the vital body for all sorts of enjoyment. At the time of the so-called death, the *anna-kosha* becomes separated from the *prāṇa-kosha*. This is the symbolism of the incident of Tugra giving up Bhujyu. The *prāṇakosha* goes to its own plane called here ocean (*udamege*).

³ तुर्यौ ह भुज्युम् अश्विना उदमेगे (1), रयिं न कः चित् ममृवा (2), अवाहाः (3), तमूहयुः नौभिः आत्मन्-वर्तीभिः (4), अन्तरिक्षप्रुद्भिः अपोदकाभिः (5)

The Ashvins carry this vital-body or vital-Puruṣha in symbolic boats made of their own nature, and traverse the midregion, the plane of life. They do not sink in the waters but float over them. The Ashvins take the vital-body to the higher plane for refashioning it. This is the true function of the Ashvins as healers. They repair all the damaged aspects of the vital-body or vital Puruṣha.

The next verse describes some related steps.

1.116.4: Bhujyu and His Journey

O Ashvins, for three nights and three days (1),
you carried Bhujyu across the ocean (to the shore) like the birds (2).
You went along the dry bed of the ocean (3),
in three rapid cars of hundred wheels and six steeds (4).⁴

Details: This verse is a continuation of the earlier one. The three nights refer to the three lower planes of ignorance namely matter, life and mind; the three days refers to corresponding the three worlds of illumination. Ashvins carry Bhujyu across all these planes to the station of rest and illumination. The dry bed of ocean refers to the plane devoid of the aspects of physical life. The six steeds symbolise the different energies needed to traverse the six planes.

naubhiḥ: ships, boats;

1.116.5: Bhujyu in a Ship

O Ashvins, you performed this hero-exploit without support (1),
without a place to hold or to land in the ocean (2).
You reached Bhujyu to his (subtle) home (3),
by carrying him in ships with a thousand oars (4).⁵

⁴ तिस्रः क्षपः त्रिः अहां (1), अतिव्रजद्भिः नासत्या भुज्युम् ऊहयुः पतङ्गैः (2),
समुद्रस्य धन्वन् आर्द्रस्य पारे (3), त्रिभी रथैः शतपद्भिः षट् अश्वैः (4)

⁵ अनारम्भणे तत् अवीरयेथाम् (1), अनास्थाने अग्रभणे समुद्रे (2),
यदश्विना ऊहयुः भुज्युम् अस्तं (3), शत-अरित्रां नावम् अतस्थिवांसम् (4)

Details: This verse details the difficult and occult nature of the task done by Ashvins. The journey is in the ocean of prāṇic energies which do not provide a place to hold or to stop. The phrase, 'hundred oars', implies that the boat is wide and the journey is rapid. *astam*: home;

1.116.6: White Steed to Aghāshva

O Ashvins, the white steed you gave to the (Seer) Aghāshva (1), brings him well-being in all ways (2). That great gift of yours is praiseworthy (3). The brave steed of Pedu is always to be invoked (4).⁶

Details: Aghāshva: one whose life-energy cannot be destroyed. Pedu: one who hymns (*padyat*) his surrender to the Gods; same as Aghāshva.

1.116.7: Intoxicating Knowledge

O Leaders, to the praising Kakṣhīvan of the lineage of Pajri (1), you gave various types of knowledge (for dissemination) (2). You, showerer, poured a hundred jars of Soma-delight (5), obtained from the hoof of your (powerful) steed (4), as from a cask (of wine) (3).⁷

Details: The incident in this verse is repeated in (1.117.6). The idea is that even the product coming out of the hoof (an insignificant part) of the steed of the Ashvins has the ability to intoxicate. This gives a clue to the power of the Ashvins in causing bliss both in microcosm and macrocosm.

Pajri: One of the family of Aṅgirasa (Pajra);

⁶ यमश्विना ददधुः श्वेतम् अश्वम् अघाश्वाय (1), शश्वदित् स्वस्ति (2),

तद्वाँ दात्रं महि कीर्तेन्यं भूत् (3), पैद्वो वाजी सदमित् हव्यो अर्यः (4)

⁷ युवं नरा स्तुवते पञ्जियाय कक्षीवते (1), अरदत्तं पुराधिम् (2), कारोतरात् (3),

शपात् अश्वस्य (4), वृष्णः शतं कुम्भान् असिञ्चत् सुरायाः (5)

kārotarāt: as a cask (of wine);

surāyāḥ: usually indicates intoxicating drinks; here it is 'Soma-delight',

1.116.8: Relief from the Psychological Afflictions

You quenched with snow the fires burning (in the subtle body) (1).

You gave Atri the nourishing stuff, full of *rasa* (2).

O Ashvins, Atri was cast downward in a dark cavern (3),
along with the hosts (5).

You raised him up and restored him to safety (4,6).⁸

Details: There are many evil forces causing afflictions to the Rishi-s doing the practice of Vedic yoga. This burning affliction is called here as Agni, one such Rishi is Atri. The favours of Ashvins to him are described here.

rbīse: in a dark cavern;

hima: snow, a coolant;

svasti: safe, beyond destruction;

1.116.9: Energy at the Bottom of Subtle Body

O Nāsatya-s, you raised the energy lying in a well below (1),

and made a curved door to the source above (2).

Thus the abundant riches flowed like water for drinking (3),
(and quenched) the thirst of Gotama (4).⁹

Details: The energy lying at the bottom in the subtle body (*mūlādhāra*) is transferred to the centre at the top. The source at the top is the fount of all spiritual energy, the (*sahasrāra*) lotus in the *tantrik* books. The energy comes through the subtle passage or

⁸ हिमेन अग्निं ग्रंसम् अवारयेथां (1), पितुमतीम् ऊर्जम् अस्मा अधत्तम् (2),
ऋबीसे अत्रिम् अश्विना अवनीतुम् (3), उन्निन्यधुः (4), सर्वगणं (5), स्वस्ति (6)

⁹ परं अवतं नासत्या अनुदेयाम् (1), उच्चा-बुध्नं चक्रधुः जिह्वारम् (2),
क्षरन् आपो न पायनाय राये सहस्राय (3), तृष्यते गोतमस्य (4)

channel which is curved and energizes the psychic centers associated with work and knowledge. The energy or wealth flows out and quenches the thirst of the Rishi for these riches. The subtle passage is located near the spine of the gross body. Clearly the thirst is not physical;

rāye: felicities, not physical riches;

uchchhā-bhudhnam: source at the top;

1.116.10: New Life and Body

O Ashvins, you stripped the covering of old age (1),
from (the Seer) Chyavana as if it were an armour (2).
You prolonged the life of a person, abandoned as old (3).
(You) later made him the protector of youthful maidens (5),
O Skilful Persons (4).¹⁰

Details: In the spiritual sense, old age stands for the condition when everything seems rigid and there is no scope for new experiences. Youthful maidens or virgins symbolise new and fresh experiences. They are the unmanifested powers waiting for manifestation. Ashvins make the subtle body of the Rishi pliant and allow him to get new experiences. Chyavana incident is also mentioned in (1.117.13).

āt: later;

1.116.11: Freed from a Hidden Place

On seeing Vandana in a hidden place (4),
you raised him up and rescued him (5),
as if he were a treasure, O knowers (3).
This achievement is worthy of praise, celebrated, O leaders (1).
O Ashvins, everyone desires (to repeat it) (2).¹¹

¹⁰ जुजुषो नासत्या उत वत्रिं प्रामुञ्चतं (1), द्रापिम् इव च्यवानात् (2),
प्र अतिरतं जहितस्य आयुः (3), दस्त्रादित् (4), पतिम् अकृणुतं कनीनाम् (5)
¹¹ तद्वा नरा शंस्यं राध्यं च अभिष्टिमत् (1), नासत्या वरूथम् (2),
यत् विद्वांसा निधिम् इव (3), अपंगूळहम् उद् दर्शितात् (4), ऊपथुः वन्दनाय (5)

[*ut-ūpathuḥ*: raised up, rescued;
varūtham: desired (by us); protective cover or armour, (1.23.21);
abhiṣṭim: made possible by you, achievement, (6.11.4)]

1.116.12: Doctrine of Mystic Honey

O Leaders, I proclaim the mighty deed of yours (1,3),
 as the thunder announces rain (4),
 for the dissemination (of its power) (2).
 Dadhyaṅg-Atharvan, disclosed to you the honey (5,7);
 (then you performed the deed involving) the horse's head (6).¹²

Details:

damsa : deed; *sanaye* : distribution, gain;
madhu: honey; the doctrine of Mystic Honey. The doctrine and its associated legend involving the head of a horse have been mentioned earlier in the beginning. Dadhyang is the son of the seer Atharvan.

The Seer Atharvan: He is a great devotee of Agni. By his dint of tapas, he became a God. He is also the compiler of the mantra-s in the Atharva Veda mantra-s. He is greatly praised in several mantra-s such as RV (1.83.5) (in this book), (6.15.17) and (6.16.13). The latter mantra RV (6.16.13) is quoted twice in the Taittirīya Samhitā of Kṛiṣṇa Yajur Veda in TS (4.1.3) and TS (4.1.5) and other Veda Samhita-s.

(6.16.13): O Fire, Atharvan (sage) churned you out from the Lotus, from the head of every chanting sage. (SA)

(6.15.17): "This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky nights."

Atharva means one who is firm, derived from *tharva*, the act of motion. S, peculiarly, renders Atharva as one unable to move.

¹² तद्वा॑ नरा (1), स॒नये॑ (2), दंस॑ उ॒ग्रम् आ॒विः कृ॑णोमि (3), तन्य॑तुः न
 वृ॒ष्टिम् (4), द॒ध्यङ् ह॒ यत् मधु॑ आ॒थर्व॑णो वा॒म् (5), अ॒श्वस्य॑ शी॒ष्णां (6),
 प्र॒ यदी॑म् उ॒वाच॑ (7)

1.116.13: Son for Vadrīmatī

O Nāsatya-s, guardians of many, you perform great deeds (2).
 You were invoked repeatedly by the wise Vadrīmatī (1,3,5);
 you heard her call as if it were an order (from the teacher) (4),
 and gave her a son, Hiranyahasta, O Ashvins (6).¹³

[*puramdhi*: one with many thoughts, wise (2.1.3);

purubhuja: guardians of the many; abundant enjoyers, (1.3.1),
 (5.73.1);

yāman: movement, deed;]

1.116.14: Freed the Soul

In the struggle of the soul (bird) with the evil-force (wolf) (1),
 you set the soul free, O Leaders, Nāsatya-s (2).

O Guardians of the many (4),

to the devoted Seer you gave him a special vision (3,5).¹⁴

Details: A she-bird (*vartika*), is a standard symbol representing the individual soul (*jīvātma*) in a human. It is struggling with the forces of ignorance and falsehood, typified by wolf (*vṛka*). This feature has been mentioned earlier in the verse (1.113.16) in the hymn to Uṣhā. Ashvins free the soul from the grip of evil forces. After freeing the soul, they endow the Seer with a special vision to develop discrimination between Truth and Falsehood.

The spiritual interpretation of the first half makes it consistent with the rest of the verse. Otherwise they are disjoint.

The giving of vision is similar to that in (1.112.8).

abhīke: in the struggle;

¹³ अजोहवीत् (1), नासत्या कुरा वाँ महे यामन् पुरुभुजा (2), पुरंधिः (3),
 श्रुतं तत् शासुरिव (4), वध्रिमत्या (5), हिरण्यहस्तम् अभिनाद अदत्तम् (6)

¹⁴ आस्नो वृक्स्य वर्तिकां अभीके (1), युवं नरा नासत्याम् अमुक्तम् (2),
 उतो कविं (3), पुरुभुजा (4), युवं ह कृपमाणम् अकृणुतं विचक्षे (5)

1.116.15: Feet for Vishpalā

The feet (of Vishpalā) related to Khela was cutoff in the battle (1,3), like the wing of a bird (2).

Immediately at night you gave sturdy legs to Vishpala (4), so that she could travel and recover the hidden treasure (5).¹⁵

Details: The Vishpala incident has been mentioned earlier in RV (1.112.10). Vishpala is one who protects the people. The wealth she is recovering is for all.

khela: name of one related to Vishpala

paritakmyāyām: at night; *charitram*: feet;

1.116.16: Restored Vision

When Rjraśhva gave a special power to the harmful she-wolf (1), his father (Varshagira harmed and) blinded him (2).

To him, who was immobile, you gave him (4,6), eyes with special powers, O Ashvins (3).

You are the Divine Physicians, and highly skilful (5).¹⁶

Details: Rjraśhva means one who is straightforward (*rju*) in his dealings. He was tricked by the demonic forces symbolized by wolf (*vṛka*) to give them the special power of sight. The power of the Word, termed here as the father, makes Rjraśhva blind for consorting with evil. Ashvins gave back the sight to Rjraśhva.

shatamesha: special power of sight;

meśha: denotes the power of sight; it is translated as “goat” by most indologists. The opening and closing of the eyelids is often expressed in Sanskrit verses such as:

¹⁵ चरित्रं (1), हि वेः इव अच्छेदि पर्णम् (2), आज्ञा खलस्य (3), परि-तकम्यायाम् सद्यो जह्वाम् आयसी विश्पलायै (4), धने हिते सतर्वि प्रत्यधत्तम् (5)

¹⁶ शतं मेषान् वृक्यै चक्षदानम् ऋज्राश्वं (1), तं पिता अन्धं चकार (2), तस्मा अक्षी नासत्या विचक्ष (3), आर्धत्तं (4), दस्रा भिषजौ (5), अनर्वन् (6)

“*unmesha-nimishotpanna (Lalita Sahasra Nāma)*”

vṛshāgīḥ: One who showers the Word.

chakṣhadānam: one who cuts off a part (S) (this epithet refers to the father).

The story given by S is that the father blinded his son for killing a hundred sheep (*shata mesha*) and giving them to the wolf.

1.116.17: Uṣhā and Ashvins

The daughter of the Sun ascended your car (1,3),
swiftly as if she wanted to be victorious in reaching the goal (2,4).
All the Gods assented with their hearts (5).

Then you, Ashvins, were covered with glory (6).¹⁷

Details: Uṣhā is also known as Sūryā, the daughter of Sun. Uṣhā represents the beginnings of a spiritual experience. Such an experience also leads to bliss. Hence Uṣhā is said to be attached to the Ashvins, the lords of Bliss. She quickly mounts the car of Ashvins. All the Gods are pleased to see Uṣhā and Ashvins together.

Uṣhā is called as the parent of Sun in (1.113.2) because she, the dawn, releases the raising Sun from her womb every morn.

arvatā: swift;

kārshma: reaching the goal in the required time;

1.116.18: Harmony Established

On being invoked (3),
you came to the dwelling of Divodāsa (1),
who had abundant riches, O Ashvins (2).
The car serving you brought opulent riches (4).
The bull and the porpoise were yoked together (to the car) (5).¹⁸

¹⁷ आ वां रथं दुहिता सूर्यस्य (1), कार्ष्णैव (2), अतिष्ठत् (3), अर्वता जयन्ती (4),
विश्वे देवा अनु अमन्यन्त हृद्भिः (5), समु श्रिया नासत्या सचेथे (6)

¹⁸ यदयातं दिवोदासाय वर्तिः (1), भरद्वाजाय अश्विना (2), हर्यन्ता (3),
रेवत् उवाह सचनो रथो वां (4), वृषभश्च शिशुमारश्च युक्ता (5)

Details: The last line indicates that complete harmony reigned there since the two traditional enemies were harmoniously yoked.

shimshumāraḥ: porpoise;

1.116.19: Light of Consciousness

O Ashvins, you bear riches with perfect energy (1,3).

(You bear) life-power with happy progeny and hero-strength (2).

You who are one-minded, came to the associates of Jahnu (3,5),
(carrying) shares of plenitude and the Light of Consciousness
(appropriate) to the three bodies (4).¹⁹

Details: *Jahnu*: one who destroys all sins; name of a seer (occurs in 3.58.6);

jahnāvi: associates of the seer Jahnu;

triḥ: the three states or bodies (of matter, life and mind in each person)

bhāgam: enjoyable shares, portions; *ahnaḥ*: the light;

1.116.20: Mountains Beyond

Jāhuṣha, who was surrounded (by foes) all around (1),

was carried away by you in the midworld (3),

at night by easy pathways (2).

(Carrying him) in your car which destroys all obstacles, O Ashvins (4),
you went to the mountains, O Ageless Ones (5).²⁰

Details: The mountains, in line 4, are regarded as beyond the range of foes.

¹⁹ रयिं सुक्षत्रं (1), स्वपत्यम् आयुः सुवीर्यं (2), नासत्या वहन्ता (3),

आ जहावीं समनसा (3), उप वाजैः त्रिः अह्नौ भागं दधतीम् (4), अयातम् (5)

²⁰ परिंविष्टं जाहुषं विश्वतः सीं (1), सुगेभिः नक्तम् (2), ऊहथू रजोभिः (3),

विभिन्दुना नासत्या रथेन (4), वि पर्वतान् अजरयू अयातम् (5)

1.116.21: Ever-increasing Riches

On a certain day, you protected (1),
(the Seer) Vasha with the charming and thousand-fold wealth,
for his gain, O Ashvins (2).

You, along with Indra destroyed the foes of Pṛthushravas (3,5,7),
who were gloating in evil ways, O showerers (4,6).²¹
[*duchchhunah*: gloating in evil ways]

1.116.22: Barren Knowledge (Cow)

You raised the water from the bottom of the well (2),
for the drink of Shara, son of Rchatka (1,3).
O Ashvins, for the sake of weary Shayu (4),
you filled the barren cow (with milk) by your powers (5).²²

Details: Any person can raise the water from an ordinary well.
Clearly the help of Ashvins is needed because the water and the well
are not physical. The coiled energy of Kundalini, as it is now called,
is raised by Ashvins in the person Shara.

Similarly, the cow in line 5 is not the four-legged animal. It is a
body of knowledge which has lost its essence. Ashvins empower this
knowledge for the sake of Shayu, which means one who is sleeping
i.e., the knowledge in him had lost its potency by his laziness.
Ashvins restore its power. Recall a similar incident in (1.112.3).
Ārchatka: son of Rchatka.

avatam: inaccessible subtle depths; *staryam gām*: barren cow

²¹ एकस्या वस्तौः आवतं (1), रणाय वशम् अश्विना सनये सहस्रा (2),
निरहतं (3), दुच्छुना (4), इन्द्रवन्ता पृथुश्रवसो (5), वृषणौ (6), अरांतीः (7)

²² शरस्य चित् आर्चत्कस्य (1), अवतात् आ नीचात् उच्चा चक्रथुः (2), पातवे
वाः (3), शयवे चित् नासत्या (4), शचीभिः जसुरये स्तर्य पिप्यथुः गाम् (5)

1.116.23: Restored Missing Knowledge (Son)

To the sincere Vishvaka, son of Kṛiṣṇa (2,6),
 seeking your protection and praising you (1),
 you, Ashvins, with your powers (3),
 restored to his sight his son Vishnapu who was missing (5),
 as if (recovering) a lost animal (4).²³

Details: In the Veda, son or progeny symbolises the knowledge passed on to the successors. The name Viṣṇāpu suggests that the knowledge was related to its all-pervading aspect, Viṣṇu. This knowledge was recovered.

1.116.24: Rebha Bound in Waters

For ten nights and nine days (1,3),
 (Rebha) had lain hurt, bound by evil forces (2,4),
 inside the flood of the life-forces (5).
 This distressed Rebha, completely immersed in the waters (6),
 was raised up by you (7),
 just as the Soma juice in a ritual is raised in a ladle (8).²⁴

Details: All the epithets indicate that Rebha was not physically drowned in (ordinary) water. This incident is mentioned in (1.112.5) and (1.117.4). *a-shivena*: evil-forces;

²³ अवस्यते स्तुवते (1), कृष्ण्याय ऋजूयते (2), नासत्या शचीभिः (3),

पशुं न नष्टमिव (4), दर्शनाय विष्णाप्वं ददयुः (5), विश्वकाय (6)

²⁴ दश रात्रीः (1), अशिवेना (2), नव द्यून् (3), अवनद्धं श्रथितम् (4), अप्सु
 अन्तः (5), विप्रुतं रेभम् उदनि प्रवृत्तम् (6), उन्निन्ययुः (7), सोममिव सुवेणं (8)

1.116.25: Master of the Body and Old Age

O Ashvins, I have declared your deeds (1).
 May I be a master having perfect knowledge and power (2).
 May I enjoy a long life with all senses (in good shape) (3).
 May I attain old age gracefully (5),
 just as a master prepares to enter his own house (4).²⁵

Details: The Seer realizes that old age and death are simply a preparation for the next stage of life; thus death is like preparing to leave an old house to enter a new one.

Hymn 1.117: Sight, Hearing and Release from Bonds

- 1: Well-knit Hymns
- 2: Car Faster than Thought
- 3: Freed Atri from the Evil Snares
- 4: Restored the Wounded Sage Rebha
- 5: Vandana Hidden in the Depths of Evil
- 6: Honey from the Steed
- 7: Restored the Lost Son to Vishvaka
- 8: Gave Power of Hearing
- 9: Power of Speedy Movement
- 10: Mantra is Your Abode
- 11: Seer Agastya and Vishpala
- 12: Rishi Rebha
- 13: Youth to Chyavana
- 14: Carried Bhujyu from the Sea
- 15: Well-harnessed Car
- 16: Freed the Soul and killed Vishvāch
- 17: Restored Vision to Rjṛāshva
- 18: Rjṛāshva Giving to Wolf

²⁵ प्र वा॑ दंसा॑सि अ॒श्विनौ अवोच॑म् (1), अ॒स्य पतिः॑ स्यां सु॒गवः॑ सु॒वीरः॑ (2),
 उ॒त पश्य॑न् अ॒भुवन् दी॒र्घमायुः॑ (3), अस्त॑मि॒व इत् (4), ज॒रि॒माणं॑ जग॒म्याम् (5)

- 19: You Made Whole the Maimed Body
 20: Filling the Barren Cow with Milk
 21: Preparing the Gross and Subtle Bodies
 22: The Doctrine of Madhu or Honey
 23: Guard Our Thoughts
 24: Restored the Triply-mutilated Body
 25: Celebrate the Advent of Knowledge

Metre: Trishṭup

1.117.1: Well-knit Hymns

O Ashvins, for your happiness, sweet Soma is being offered (1),
 by the ancient worshipper to serve you (2).
 The offering is spread over the inner altar (3).
 The hymns are well-knit (4).
 Come here with your impelling powers and plenitudes (5).¹

Details: Note that the verse mentions that the hymns are knit or crafted by the Seers. Even though the Rishi-s receive the content of the mantras from the high source by intuition, they supply the words and metre.

1.117.2: Car Faster than Thought

O Ashvins, your car, which is faster than thought (1),
 drawn by graceful steeds, comes to (god-loving) persons (2).
 You go with your car to the houses of persons with strong will (3).
 Come to our abode (with the car), O Leaders (4).²
 [duroṇe: houses, subtle bodies of the aspirants]

¹ मध्वः सोमस्य अश्विना मदाय (1), प्रत्नो होता विवासते वाम् (2),
 बर्हिष्मती रातिः (3), विश्रिता गीः (4), इषा यातं नासत्या उप वाजैः (5)
² यो वामश्विना मनसो जवीयान् रथः (1), स्वधो विश आजिगाति (2),
 येन गच्छथः सुकृतौ दुरोणं (3), तेन नरा वर्तिः अस्मभ्यं यातम् (4)

1.117.3: Freed Atri from the Evil Snares

O Leaders, from the dark prison of evil (1,3),
you freed the sage Atri of the five-fold birth (2,4),
along with the host of his followers (5).
(You) baffled the cunning wiles of the harming demons (6),
by forcing out (their secrets), O showerers (7).³

Details: The idea is that one ends up in the evil ways led, willingly or unwillingly, by the sense-organs. Any liberation must involve the sense organs also.

The five-fold birth refers to the births in the five planes of matter (*anna*), life-energies (*prāṇa*), mind (*manas*), supermind (*vijñāna*), and bliss (*ānanda*).

gaṇa: host of the followers; the inner and outer sense organs.

ṛbīsat: dark prison; *chodayanta*: to force out;

anupūrvam: completely;

1.117.4: Restored the Wounded Sage Rebha

The ṛiṣhi Rebha was hidden amidst waters by evil forces (2,4).
He was like a (wounded) steed (1).
He, wounded, was completely restored by your (healing) powers (5),
O Ashvins, O leaders and generous givers (3).
Your past deeds do not fade (in glory) (6).⁴

Details: This incident of sage Rebha was mentioned earlier in (1.116.24). *saṃ + riṇīthaḥ*: render complete, restore a person to his previous shape and powers.

viprutam: wounded; *durevauḥ*: *duḥ-evaiḥ*: evil-movements, (4.5.5);

³ ऋषिं नरौ अंहसः (1), पाञ्चजन्यम् (2), ऋबीसात् (3), अत्रिं मुञ्चथो (4),
गणेन (5), मिनन्ता दस्योः अशिवस्य माया (6), अनुपूर्वं वृषणा चोदयन्ता (7)

⁴ अश्वं न (1), गूळहर्मिभिरा दुरेवैः ऋषिं (2), नरा वृषणा (3), रेभम् अप्सु (4),
सं तं रिणीथो विप्रुतं दंसोभिः (5), न वां जूर्यन्ति पूर्या कृतानि (6)

1.117.5: Vandana Hidden in the Depths of Evil

Vandana was asleep in the bosom of evil (1,7),
like the sun dwelling in darkness (2,4).

O Ashvins, wonder-workers, you raised him up (3,6),
just as the buried and shining gold is raised up for display (5).⁵

Details: The sage Vandana was completely hidden in the depths by the forces of evil like the all-powerful Sun dwelling in darkness. Ashvins raise him up psychologically.

Nirṛti in the Veda is the name for the source of all evil-forces. For S it is a synonym of Earth.

1.117.6: Honey from the Steed

O Leaders, I, Kakṣhīvān, of the family of Aṅgīrasa (1,3),
celebrate your great deed fulfilling my desire, O Ashvins (2,4).
From the hoof of your fast steed (5),
you filled a hundred jars with honey for your dependents (6).⁶

Details: Ashvins are the lords of bliss. The bliss oozes out even from the hoofs of their horses. Kakṣhi means secret. Kakṣhīvān is one having the secret knowledge of the honey or the Delight of Existence. At his prayer, Ashvins poured the bliss into a hundred jars for distribution to the various dependents. The incident in lines 5,6 is mentioned in (1.116.7).

Kakṣhīvān belongs to the lineage of the Aṅgīrasa-s, the family associated with the knowledge of the honey.

Pajra: aṅgīrasa, see (1.116.7); *vājinaḥ*: swift;

madhu: honey; Soma, the delight of existence;

⁵ सुषुप्त्वांसं न निर्र्तिः उपस्थे (1), सूर्यं न (2), दंष्ट्रा (3), तमसि क्षियन्तम् (4), शुभे रुक्मं न दर्शितं निखातम् (5), उदूपयुः अश्विना (6), वन्दनाय (7)

⁶ तद्वा नरा (1), शंस्यं (2), पज्रियेण कक्षीवता (3), नासत्या परिज्मन् (4), शपादश्वस्य वाजिनो (5), जनाय शतं कुम्भान् असिञ्चतं मधूनाम् (6)

1.117.7: Restored the Lost Son to Vishvaka

O Leaders, to Vishvaka, the son of Kṛṣhṇa, who praises you (1,3),
you restored his (lost) son Viṣṇapu (2).

To the aging Ghoṣha staying in her father's house (4),
you gave her a husband, O Ashvins (5).⁷

Details: The incident in the first half is also in (1.116.23). The second half refers to Goṣhā, the daughter of Kakṣhīvan, who was seriously ill when she was young and stayed unmarried in her father's house. Ashvins gave her a youthful and healthy husband even though she was old.

Goshā: one who praises the gods; name of a lady-seer;
jūryantyā: aging;

1.117.8: Gave Power of Hearing

You gave lustre to Shyāva (1).

You gave brilliance to Kaṇva living somewhere, O Ashvins (2).

O showerers, that deed of yours is to be celebrated (3),
your giving the inspired hearing to the son of Nṛṣhad (4).⁸

Details: *kṣhoṇa*: living somewhere (KS); S identifies *kṣhoṇa* with *kṣhoṇī* and renders it, 'one who is blind'.

⁷ युवं न॑रा स्तुव॑ते कृ॒ष्णि॒याय॑ (1), वि॒ष्णा॒प्त्वं दद॑युः (2), वि॒श्व॑काय (3),

घोषा॑यै चित् पितृ॑षदे॒ दुरो॑णे पतिं॒ जूर्य॑न्त्या (4), अ॒श्वि॒नौ अद॑त्तम् (5)

⁸ युवं॑ श्यावा॑य रु॒श॑तीम् अदत्तं॑ (1), म॒हः क्षो॒णस्य॑ अ॒श्वि॒ना क॑ण्वाय॑ (2),

प्र॒वाच्यं॑ तत् वृष॑णा कृतं॑ वां (3), यत् ना॑र्षदा॒य श्रवो॑ अ॒ध्यध॑त्तम् (4)

1.117.9: Power of Speedy Movement

O Ashvins, wearing many forms (1),
 you gave the power of speedy movement (swift steed) to Pedu (2).
 O givers of a thousand treasures, endowed with opulent strengths (3),
 irresistible, killer of Ahi, filled with inspiration (4),
 (manifest in us), O passer of barriers (5).⁹

Details: *puru varpāmsi*: many forms; Ashvins wear appropriate forms to help their devotees. For instance, they may appear like human beings.

shravasyam: one full of inspiration, they who take birth in a person on hearing his/her prayer or Word.

The Pedu gift has been mentioned earlier in (1.116.6).

1.117.10: Mantra is Your Abode

O Lavish Donors, your deeds are worth-hearing (1).
 The mantra-prayer is the habitation for you (2).
 You gave form to Earth and Heaven (3).
 O Ashvins, when a descendent of Aṅgīrasa-s invokes you (4),
 you go with the power which impels (5),
 and give plenitude to him who knows (6).¹⁰

Details: *brahma* in the Veda always means the mantra, the potent Word or verse. The mantra itself is the dwelling of the Ashvins. The Heaven and Earth are their forms.

viduṣhe: he or she who knows the greatness of Ashvins; to that person the Ashvins bring their opulence.

⁹ पुरु वर्षांसि अश्विना दधाना (1), नि पेदवं ऊहयुः आशुम् अश्वम् (2),

सहस्रसां वाजिनम् (3), अप्रतीतम् अहिहर्नं श्रवस्यं (4), तरुत्रम् (5)

¹⁰ एतानि वां श्रवस्यां सुदानू (1), ब्रह्माङ्गुषं सदनं (2), रोदस्योः (3),

यद्वा पञ्चासौ अश्विना हवन्ते (4), यातम् इषा च (5), विदुषे च वाजम् (6)

1.117.11: Seer Agastya and Vishpalā

O Ashvins, when you are lauded with firm faith as that of children (1),
 you grant plenitude to the wise one, O Nourishers (2).
 You increased in the seer Agastya by the hymn (3).
 O Ashvins, you rendered (the maimed) Vishpalā whole (4).¹¹

Details: The gift to Vishpalā is in (1.116.15).

bhuraṇā: nourisher;

Line 3: your power increased in the seer Agastya;

1.117.12: Rīṣhi Rebha

O Sons of Heaven, showerers, saviors of Shayu (2),
 on receiving the auspicious hymn of the seer Kāvya (1),
 you raised up (Rebha) on the tenth day (4),
 like a buried jar full of gold (3).¹²

Details: The name Rebha is implied here. Rebha incident is also in (1.112.5). *yāntā*: on receiving; *kuha*: in some place;

1.117.13: Youth to Chyavana

O Ashvins, to the ageing Chyavāna (2),
 you two with your powers restored the youth (3).
 The daughter of the Sun (Sūryā) (5),
 gave glory to your car, O Nāsatya-s (4,6).¹³

Details: Chyavāna: One who helps in the proper recitation of mantras; name of a physician sage. Also in (1.118.6), (5.75.5).

¹¹ सु॒नोः माने॑न अ॒श्विना गृ॒णा॒ना (1), बा॒जं वि॒प्राय॑ भुर॒णा रद॑न्ता (2),
 अ॒गस्त्ये॑ ब्र॒ह्म॒णा वावृ॑धा॒ना (3), सं वि॒श॒पलां॑ नास॒त्या अरि॑णीतम् (4)

¹² कु॒ह॒ यान्तां॑ सु॒ष्टुतिं॑ का॒व्यस्य॑ (1), दि॒वौ न॒पाता वृ॑ष॒णा शयु॑त्रा (2),
 हि॒र॒ण्यस्ये॒व क॒लशं॑ नि॒खात॑म् (3), उ॒दूप॑युः द॒श॒मे अ॒श्विना अ॒हन् (4)

¹³ यु॒वं (1), च्य॒वान॑म् अ॒श्विना॒ जर॑न्तं (2), पु॒नः यु॒वानं॑ च॒क्रयुः॑ श॒चीभिः॑ (3),
 यु॒वो रथं॑ (4), दु॒हिता॑ सूर्य॒स्य (5), स॒ह श्रि॒या ना॑स॒त्या अवृ॑णीत (6)

Sūryā, the daughter of Sun, is close to Ashvins. See the hymn (10.85), the so-called marriage hymn. See also (1.116.7) where Uṣhā is identified with Sūryā.

1.117.14: Carried Bhujyu from the Sea

O Ashvins, in your ancient manner of helping (2,4),
you two became again praise-worthy (by helping) Tugra (1,3).
From the sea of billows, you two carried safely Bhujyu (5,7),
with the aid of swift steeds having straight gait (6,8).¹⁴

Details: Tugra is the father of Bhujyu. For saving Bhujyu, his father Tugra hymned the Ashvins.

Bhujyu is mentioned in (1.116.3) discussed earlier and in (1.119.4).
vibhiḥ: (going with the speed of) birds;
yuvāna: removers of distress, Ashvins;
evaiḥ: journeyings; movements to help the devotees;

1.117.15: Well-harnessed Car

On being sent to the ocean by the father (2,4),
he, son of Tugra (being drowned), but worryless called you (1,3).
You carried him away to safety in your well-harnessed car (5,7),
O generous givers who are swift as thought (6).¹⁵

[*avyathiḥ*: being worryless, not feeling miserable;
ajohavit: called you (for help)]

¹⁴ युवं तुग्राय (1), पूर्व्येभिः एवैः (2), पुनः मन्यौ अभवत् (3), युवाना (4),
युवं भुज्युम् अर्णसो निः समुद्रात् (5), विभिः (6), ऊहयुः (7), ऋग्रेभिः अथैः (8)

¹⁵ अजोहवीत् अश्विना तौग्यो वां (1), प्रोळ्हः समुद्रम् (2), अव्यथिः (3),
जगन्वान् (4), निष्टम् ऊहयुः सुयुजा रथेन (5), मनोजवसा वृषणा (6),
स्वस्ति (7)

1.117.16: Freed the Soul and Killed Vishvācha

O Ashvins, the soul (bird) invoked you (1),
 when you freed her from the mouth of evil-forces (wolf) (2).
 You reached the peak of mountain in your victorious (car) (3).
 You killed the descendants of Vishvācha with poisoned (arrow) (4).¹⁶

Details: This verse can be explained as dealing with several separate miracles such as freeing a bird from the mouth of a wolf. However this verse has a unifying meaning in the spiritual sense if we can recognize the symbolism behind both the common nouns and proper nouns. The freeing of the bird (soul) is also in (1.116.14).

In the first half, Ashvins free the soul gripped by the evil forces *vṛka*. In the second half, the Ashvins scale the peak of the mountain of existence in their victorious car and take the soul also there. In the fourth line, they kill all the descendants of the evil forces who pervert the meanings of spiritual truths.

vartika: bird which is a standard symbol of soul.

adreh: mountain of existence

vishvāchaḥ: one who has a devious mind giving completely different accounts of the same speech; an evil force of that name.

1.117.17: Restored Vision to Rjṛāshva

For offering a hundred sheep to the she-wolf (1),
 Rjṛāshva was blinded by his own father in an inauspicious mood (2).
 O Ashvins, you restored the eyes to Rjṛāshva (3),
 gave Light to the blind for perfect vision (4).¹⁷

Details: Rjṛāshva incident is also in (1.116.16).

¹⁶ अजौहवीत् अश्विना वर्तिका वाम् (1), आस्रो यत् सीम् अमुञ्चत् वृकस्य (2),
 वि ज्युषां यययुः सानु अद्रेः (3), जातं विष्वाचौ अहतं विषेण (4)

¹⁷ शतं मेषान्वृक्यै (1), मामहानं तमः प्रणीतम् अशिबेन पित्रा (2),
 आक्षी ऋज्राश्वे अश्विनौ अवधत्तं (3), ज्योतिः अन्धाय चक्रयुः विचक्षे (4)

1.117.18: Rjṛāshva Giving to Wolf

Wishing invigorating joy to the blinded Rjṛāshva (1),
the she-wolf shouted at you Ashvins, donors and leaders, (stating) (2),
“Just as a youthful paramour freely gives to his lover (3),
Rjṛāshva gave me a hundred sheep (4).”¹⁸

Details: The she-wolf or evil-force is stating that sheep was given freely by Rjṛāshva just as a person gives freely to his paramour. He did not deserve the punishment.

1.117.19: You Made Whole the Maimed Body

O Ashvins, your mighty protection is the fount of bliss (1).
Your act of making whole the maimed body is worthy of praise (2).
Therefore the wise (sage Ghoṣha) has invoked you (3).
O generous givers, come to us with your help (4).¹⁹

[*puramdhi*: one of many thoughts; Ghosha;
samrinitaḥ : to make it whole;]

1.117.20: Filling the Barren Cow with Milk

O Skilled Workers, the barren, emaciated and milkless cow (1),
was filled with milk by you for the sake of (sage) Shayu, O Ashvins (2).
With your powers, you found a spouse for Vimada (3),
the daughter of Purumitra (4).²⁰

Details: Barren cow is mentioned in (1.112.3) and the episode in (1.116.22); *viśhaktām*: emaciated;

¹⁸ शुनम् अन्धाय भरम् अह्वयत् (1), सा वृकीः अश्विना वृषणा नरा इति (2),
जा॒रः क॒नीनं इव चक्ष॑दान (3), ऋ॒ज्राश्वः श॒तमेकं च मे॒षान् (4)

¹⁹ म॒ही वा॒म् ऊ॒तिः अ॒श्विना म॒योभूः (1), उ॒त स्ना॒मं धि॒ष्ण्या सं रि॒णीयः (2),
अथा॑ यु॒वामि॒त् अ॒ह्वय॒त् पु॒रंधिः (3), आ॒र्गच्छ॑तं सीं वृ॒षणौ॒ अवो॑भिः (4)

²⁰ अ॒धेनुं द॒स्त्रा स्त॒र्यं वि॒षक्ता॒म् (1), अ॒पि॒न्वतं श॒यवे॑ अ॒श्विना॒ गाम् (2),
यु॒वं शची॑भिः वि॒मदा॑य जा॒यां न्यू॑हयुः (3), पु॒रुमि॒त्रस्य॒ योषा॑म् (4)

1.117.21: Preparing the Gross and Subtle Bodies

O Ashvins, you prepare the gross body of human beings (1).
 You pour the force of impulsion into their subtle bodies (2).
 You strike the *dasyu* with the shining Vajra (3).
 Thus you have created the vast Light for the striving human (4).²¹

Details: The Ashvins do three tasks for the striving human beings (*ārya*). First they develop their gross and subtle bodies (lines 1,2). Third, they ward off the obstacles caused by the titans with the power of Vajra (line 3).

The ordinary or gross interpretation of the first line is, “ploughing and sowing the grain” makes the three tasks in this verse unrelated. The words *vṛkena* (ploughing) and (*vapana*) sowing in line 1 refer symbolically to the steps in the preparation of the gross body. *yavam*: grain, gross body;

bakureṇā: shining (Vajra) weapon;

1.117.22: The Doctrine of Madhu (or Honey)

O Ashvins, (the head of) Dadhyañg, son of Atharvaṇa (1),
 was replaced with a horse’s head by you (2).
 Truthful, he (Dadhyañg) revealed to you the doctrine of Madhu (3),
 the deep secret of Tvaṣṭṛ, O Skilled workers (4).²²

Details: The incident has been discussed in (1.116.12) and others earlier. See the essay at the beginning of Section XII.

apikakṣhyam: hidden secret;

²¹ यवं वृकैणा अश्विना वपन्ता (1), इषं दुहन्ता मनुषाय दस्मा (2),

अभि दस्युं बकुंरेणा धमन्ता (3), उरु ज्योतिः चक्रथुः आर्याय (4)

²² आथर्वणाय अश्विना दधीचे (1), अश्व्यं शिरः प्रति ऐरयतम् (2),

स वां मधु प्र वोचत् क्रतायन् (3), त्वाष्ट्रं यद् दस्यौ अपिकृक्ष्यं वाम् (4)

1.117.23: Guard Our Thoughts

O Seers, I ever solicit your right thinking (1).

O Ashvins, guard carefully my prayerful thoughts (2).

O Nāsatya-s, grant us vast felicities which are laudable (3,5),
and (powerful enough) to last for our successors also (4).²³

Details: The Vedic Seers realised that a human being is primarily a thinker, secondarily a doer or worker. Our current thoughts impel our subsequent actions. Hence the prayer to guard our thoughts.

The psychological powers like contentment or fortitude must be strong enough to withstand the ravages of time.

1.117.24: Restored the Triply-mutilated Body

O Rejoicing Ashvins (2),

you gave a son Hiranyahasta to Vadrimatī, O Leaders (1,3).

O Ashvins, the triply-mutilated sage Shyāva (4),
was restored to life by you, bounteous givers (5).²⁴

Details: The sage Shyāva was mutilated in all his three bodies, namely physical, emotional and mental. Vadrimatī episode is in (1.116.13).

1.117.25: Celebrate the Advent of Knowledge

O Ashvins, your ancient heroic deeds (1),

have been declared by our forefathers (2).

O showerers, we utter mantra-s full of heroic strength (3).

(We) celebrate the dawn of the Superb Knowledge (4).²⁵

²³ सदा कवी सुमतिम् आ चके (1), वां विश्वा धियो अश्विना प्रावतं मे (2),

अस्मे रयिं नासत्या बृहन्तम् (3), अपत्य-साचं (4), श्रुत्यं रराथाम् (5)

²⁴ हिरण्यहस्तम् (1), अश्विना रराणा (2), पुत्रं नरा वधिमत्या अदत्तम् (3),

त्रिधा ह श्यावम् अश्विना विकस्तम् (4), उत् जीवसं ऐरयतं सुदान् (5)

²⁵ एतानि वाम् अश्विना वीर्याणि (1), प्र पूर्याणि आयवो अवोचन् (2),

ब्रह्मं कुण्वन्तो वृषणा युवभ्यां सुवीरांसो (3), विदयम् आ वदेम (4)

Details: Only a mind imbibed with heroic qualities can appreciate the greatness of the actions of Ashvins. These tales indicate the type of superb knowledge behind them.

āyavaḥ: humans or forefathers; *brahma*: mantra, hymn;

āvadema: celebrate, praise superbly

Hymn 1.118: Complete Our Knowledge

- 1: Car Faster than Mind
- 2: Our Knowledge and Vital Force
- 3: Take Us to the High State
- 4: Your Car Comes Here
- 5: Daughter of Sun
- 6: Vandana, Rebha and Chyavana
- 7: Atri and the Blind Kaṇva
- 8: Shayu and Vishpala
- 9: Steed for Pedu
- 10: Protection and Well-being
- 11: Eternal Dawn

Metre: Triṣṭup

1.118.1: Car Faster than Mind

O Ashvins, you fly fast like a falcon, are felicitous, self-controlled (2). Please come here in your car (1,3).

(Your car) is three-seated and irresistible as wind, O showerers (5), it is faster than the human mind (4).¹

Details: See the hymn (1.34) (especially (1.34.1)) to Ashvins for the repeated reference to the three. Three-seated means capable of being driven in the three planes namely physical (*anna*), emotional and vital (*prāṇa*) and mental (*mana*). The epithet, 'faster than mind', indicates all-pervasion, i.e., the car can go anywhere like the mind. 'Swift as

¹ आ वां रथौ (1), अश्विना श्येन-पत्वा सुमृळीकः स्ववान् (2), याति अर्वाङ् (3),
यो मर्त्यस्य मनसो जवीयान् (4), त्रिवन्धुरो वृषणा वार्त-रंहाः (5)

wind' means that its direction of motion is irresistible like that of wind.

svavān: self-controlled; *sva*: self, *ātma*

1.118.2: Our Knowledge and Vital Force

In your three-seated and three-wheeled car with triple form (1), which rolls smoothly come near to us (2).

Complete our knowledge (3),

invigorate our vital energies (4);

increase our hero-strength, O Ashvins (5).²

1.118.3: Take Us to the High State

Come in your well-directed and easy-rolling car (1),

listen to this prayer of ours made with adoration, O skilled workers (2).

you are most prompt in averting our absence (from heaven) (3);

so declare the wise ancients, O Ashvins (4).³

Details: The idea is that Ashvins are eager to take the aspirant to the high station, i.e., they want to avert his/her absence from the high station. For S, line 3 means, 'avoiding the state of poverty'.

1.118.4: Your Car Comes Here

May your winging steeds, flying fast like a falcon (1,3),

and yoked to the car, bear you here, O Ashvins (2).

Moving smoothly as flowing water and swift like the divine hawk (4),

may your car bring us the cherished objects, O Nāsatya-s (5).⁴

[*prayaḥ*: cherished objects;]

² त्रिव॒धुरेण॑ त्रिवृ॒ता रथे॑न त्रिच॒क्रेण॑ (1), सुवृ॒ता या॑तम् अ॒र्वाक् (2),
पि॒न्व॒तं गा॑ (3), जि॒न्व॒तम् अ॒र्वतो॑ (4), नो व॒र्धय॑तम् अ॒श्विना वी॒रम् अ॒स्मे (5)

³ प्र॒वत्-या॑मना सुवृ॒ता रथे॑न (1), दस्रौ॑ इ॒मं शृ॑णुतं श्लो॒कम् अ॒द्रेः (2),
कि॒म॒ङ्ग बा॑ प्र॒ति अ॒वर्ति॑ गमि॒ष्टा (3), आहुः॑ वि॒प्रा॒सो अ॒श्विना पु॒रा॒जाः (4)

⁴ आ बा॑ इ॒येना॒सौ (1), अ॒श्विना व॑हन्तु रथे॑ यु॒क्तासं॑ (2), आ॒श॒र्वः प॒त॒ङ्गाः (3),
ये अ॒सुरो॑ दि॒व्यासो॑ न गृ॒त्रा (4), अ॒भि प्र॒यो ना॑सत्या॒ वह॑न्ति (5)

1.118.5: Daughter of Sun

The youthful daughter of Sun, full of delight (2),
 climbed into your car, O Leaders (1).
 May your strong-bodied and winging steeds (3),
 which are luminous, bring you to us (4).⁵

Details: Note Uṣhā is identified with Sūryā in some verses.

1.118.6: Vandana, Rebha and Chyavana

By your deeds you raised up Vandana (1).
 With your powers, you raised up Rebha (from darkness) (2,4),
 O Generous Givers and skilled workers (3),
 you did reach the son of Tugra across the sea (to the shore) (5).
 You made Chyavāna youthful again (6).⁶

1.118.7: Atri and the Blind Kaṇva

To the (seer) Atri, cast down (in ignorance) and scorched (1),
 you gave strength causing protection and happiness, O Ashvins (2).
 You gave sight to the blinded Kaṇva (3),
 accepting his beautiful hymn given with love (4).⁷

⁵ आ वां रथं युवतिः तिष्ठत् अत्र (1), जुष्टी नरा दुहिता सूर्यस्य (2),

परि वामश्वा वपुषः पतङ्गा वयौ (3), वहन्ति अरुषा अभीके (4)

⁶ उत् वन्दनम् ऐरतं दंसनाभिः (1), उत् रेभं (2), दंस्त्रा वृषणा (3), शचीभिः (4),
 निः तौग्रं पारयथः समुद्रात् (5), पुनः च्यवानं चक्रथुः युवानम् (6)

⁷ युवम् अत्रये अवनीताय तप्तम् (1), ऊर्जम् ओमानम् अधिनौ अधत्तम् (2),
 युवं कण्वाय अपिरिप्ताय चक्षुः प्रत्यधत्तं (3), सुष्टुतिं जुजुषाणा (4)

1.118.8: Shayu and Vishpala

O Ashvins, for the ancient Shayu, you filled his cow with milk (1).
 You freed the bird from evil (2).
 You restored the leg for Vishpala (3).⁸

1.118.9: Steed for Pedu

O Ashvins, you gave Pedu a white horse (1,3),
 provided by Indra, which helped in killing Vṛtra (2).
 By its sound, it is ready to battle for gods (4).
 The horse overcomes the foes, is high spirited (5),
 showers a thousand riches and is firm-limbed (6).⁹

Details: Clearly what is described is not a mere four-legged animal, but a form of life-force capable of skill in action.

johūtram: by its loud sound, it invites the gods to use it in battles.

1.118.10: Protection and Well-being

O Leaders of Perfect-birth, we invoke you for protection (1).
 O Ashvins, we beseech you (for glory) (2).
 Accepting with love our hymn of praise (4),
 come to us in your car along with felicities for our well-being (3,5).¹⁰

Details: *sujātā*: perfect birth (of Ashvins in their devotees).

suvitāya: for our well-being;

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- ⁸ यु॒वं धे॒नुं श॒यवे॑ नाधि॒ताय॑ अपि॒न्वत॑म् अ॒श्विना॑ पू॒र्याय॑ (1),
 अमु॒ञ्च॒तं व॒र्ति॑का॒म् अ॒हंसो॑ निः (2), प्र॒ति ज॒ङ्घाँ वि॒श॒पला॑या अध॒त्तम् (3)
- ⁹ यु॒वं श्वे॒तं पे॒दव॑ (1), इन्द्र॑ज॒तम् अहि॑ह॒नम् (2), अ॒श्विना॑ अ॒दत्त॑म् अ॒श्वम् (3),
 जो॒हूत्र॑म् (4), अ॒र्यो अ॒भिभू॑तिम् उ॒ग्रं स॒हस्र॑सां (5), वृ॒षणं॑ वी॒ड्व॑ङ्गम् (6)
- ¹⁰ ता वा॑ नरा॒ सु अव॑से सुजा॒ता ह॒वा॒महे॑ (1), अ॒श्विना॑ ना॒र्धमा॑नाः (2),
 आ न॒ उप॒ वसु॑मता॒ रथे॑न॒ (3), गि॒रौ जुषा॑णा (4), सु॒वि॒ताय॑ या॒तम् (5)

1.118.11: Eternal Dawn

With the great speed of the untiring falcon (1),
 come to us, Nāsatya-s, who take a common delight in us (2).
 Bearing the offering, I invoke you, O Ashvins (3),
 at the onset of the Eternal Dawn (4).^{1 1}

Details: At the onset of the dawn, Ashvins arrive. The prayer is for their mounting the chariot.

Hymn 1.119: Car and the Seer Vāmadeva

- 1: Car of Ashvins
- 2: Mind is One-pointed
- 3: Car Carries Gifts
- 4: Bhujyu
- 5: Sūryā Chooses Ashvins
- 6: Rebha, Atri and Vandana
- 7: Vāmadeva and Vandana
- 8: Bhujyu
- 9: Doctrine of Mystic Honey

10: Steed for Pedu

Metre: Jagatī

1.119.1: Car of Ashvins

I call your car for enjoyable objects (needed) for a divine life (1,4,7).
 It does wondrous acts, is speedy as mind, has swift-horses (2),
 and is invocable in yajña (3).
 It reminds of a variety of felicities, riches and bliss (5).
 With its inspiration, it establishes happiness (6).¹

¹¹ आ इयेनस्य जवसा नूतनेन (1), अस्मे यातं नासत्या सजोषाः (2),

हवे हि वाम् अश्विना रातहव्यः (3), शश्वत्तमाया उषसो व्युष्टौ (4)

¹ आ वां रथं (1), पुरुमायं मनोजुवं जीरार्थं (2), यज्ञियं (3), जीवसें हुवे (4),

सहस्रकेतुं वनिनं शतद्रुसुं (5), श्रुष्टीवानं वरिवोधाम् (6), अभि प्रयः (7)

Details: The reason for the poet's calling the car is that it provides the felicities needed for leading a Divine Life.

ketum: that (which) reminds; flag which reminds us of the country;

1.119.2: Mind is One-pointed

As the car moves up (2),

his mind becomes established in the higher regions (of Truth-light) (1,3),

for praising the deities (4).

All the directions join together (in the direction of Truth) (5).

I sweeten the body (fit for enjoyment by the Gods) (6),

the helping Gods come here (7).

O Ashvins, great energy has climbed into your car (8).²

Details: The mind of the Rishi has become one pointed and is ready to travel to the high plane of Truth. *ūrjanī*: great energy or one endowed with it. According to S, it is the name of the daughter of the Sun.

pra-yāmani: to travel, move up;

prati adhāyi: established;

1.119.3: Car Carries Gifts

The numerous sacrificers, mutually contending for glory (1), come together in the victorious task of battle with the foes (2).

Then on the Earth is perceived your car (3).

It brings choice boons to the illumined Seer (4).³

[*raṇe*: (inner) battle with the foes of gods]

² ऊ॒र्ध्वा धी॒तिः प्र॒ति (1), अ॒स्य प्र॒या॒म॒नि (2), अ॒धा॒यि (3), श॒स्मन् (4), स॒म॒य॒न्त आ दि॒शः (5), स्व॒दा॒मि घ॒र्म (6), प्र॒ति य॒न्ति ऊ॒तय॒ (7), आ वा॒म् ऊ॒र्जा॒नी रथ॑म् अ॒श्वि॒ना॒रु॒हत् (8)

³ सं य॒न्मि॒थः प॑स्पृ॒धा॒ना॒सो (1), अ॒ग॒म॒न्त शु॒भे म॒खा अ॒मि॒ता जा॒यवो॒ रणे॑ (2), यु॒वो॒र॒हं प्र॒व॒णे चै॒किते॒ रथो॒ (3), य॒द॒श्वि॒ना व॒ह॒थः सू॒रि॒मा व॒रम् (4)

1.119.4: Bhujyu

Bhujyu, immersed in waters was brought out (1),
 carried by the self-yoking steeds (2),
 to the highly secluded dwelling of his ancestors (3,5).
 O showerers, famed is your great aid given to Divodāsa (4,6).⁴
 [vijanyam: from vijane, secluded and free of people;
 gatam: immersed;]

1.119.5: Sūryā Chooses Ashvins

O Ashvins, you made the car reach the goal of Solar Light (2),
 by yoking it with your admirable speech and form (1).
 The conquering lady Sūryā who came for your companionship (4,6),
 chose you for husbands declaring, you are my lords (3,5,7).⁵
Details: The car is steedless as stated in (1.120.10). It is powered
 by the potent Word, mantra or *vāṇī*. The relation between Sūryā and
 Ashvins is mentioned in (1.34.5).
shardhyam: that which is indicated (*lakṣhya*), the goal of solar light,
 (occurs only once);

1.119.6: Rebha, Atri and Vandana

You released Rebha from confinement (1).
 You quenched with cold the scorching heat suffered by Atri (2).
 In Shayu's cow you increased the protection-giving milk (3).
 You increased further the life-span of Vandana (4).⁶

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- ⁴ यु॒वं भुज्युं भु॒रमा॑णं वि॒भिः ग॒तं (1), स्वय॑त्किभिः नि॒बह॑न्ता (2), पि॒तृभ्य॑ आ
 या॒सि॒ष्टं व॒र्तिः (3), वृ॒षणा॑ (4), वि॒जे॒न्यं (5), दि॒वो॒दा॒साय॑ म॒हिं चे॒ति वा॒म्
 अ॒वः (6)
- ⁵ यु॒वोः अ॒श्विना॒ वपु॑षे यु॒वायु॑जं रथं वा॒णीं (1), येम॑तुः अस्य॒ शर्ध्वी॑म् (2), आ वां
 पति॑त्वं (3), स॒ख्याय॑ ज॒ग्मुषी॑ योषां (4), अवृ॑णीत (5), जे॒न्यां (6), यु॒वां पती॑ (7)
- ⁶ यु॒वं रे॒भं परि॑षूतेः उरु॒ष्यथो॑ (1), हि॒मेन॑ घ॒र्मं परि॑तप्त॒म् अत्र॑ये (2),
 यु॒वं श॒योः अ॒वसं॑ पि॒प्यथुः॑ ग॒वि (3), प्र दी॒र्घेण॑ व॒न्दनः॑ ता॒रि आ॒युषा॑ (4)

1.119.7: Vāmadeva and Vandana

You restored (youth) to Vandana suffering from old age (1,3),
as if you were (refurbishing) a car, O Skilled workers (2).

On (hearing) the lauds (of the sage Vāmadeva) (5),
you brought him forth from the (Divine Womb) (4).

May you do the (wondrous) deeds for him who serves you (6).⁷

Details: In line 5, we are dealing neither with a human birth nor a human womb. To enter the Divine Life, the Rishi is entering the Divine Womb in the inner body. Sage Vāmadeva explicitly mentions it in RV (4.27.1). In (4.26.1) the Seer Vāmadeva identifies himself with the Seer Kakṣhivān, 'kakṣhivān ṛshirasmi'. In (4.27.1), the Seer Vāmadeva declares, 'a hundred bodies of iron confined me, but I came out swiftly as a hawk (*shyena*)'.

Ashvins can remove the effects of old age as easily and systematically as refurbishing an old car.

niṛṭtam: suffering intensively; *ā*: filler word;

1.119.8: Bhujyu

You went to him who was praying from afar (1),
distressed at being abandoned by his own father (2).
Hence your luminous and wondrous protections (3),
are desired by all, nearby (4).⁸

[*kṛpamāṇam*: praying; *abhike*: near by;

abhiṣṭayaḥ: (become) desirable]

⁷ यु॒वं व॒न्द॒नं नि॒र्क॒तं ज॒रु॒ण्यया॑ (1), रथं॑ न द॒स्रा (2), क॒रु॒णा स॒मि॒न्व॒थः (3),
क्षे॒त्रा॒त् आ वि॒प्रं ज॒न॒थो (4), वि॒प॒न्यया॑ (5), प्र॒वा॒म् अ॒त्र वि॒ध॒ते दु॒स॒ना॑ भुवत् (6)

⁸ अ॒र्ग॒च्छ॒तं कृ॒प॒मा॒णं प॒रा॒व॒र्ति॑ (1), पि॒तुः स्व॒स्य॒ त्य॒ज॒सा॒ नि॒बा॒धित॑म् (2),
स्व॒र्व॒तीः इ॒त उ॒तीः यु॒वोः अ॒हं चि॒त्रा॑ (3), अ॒भी॒कै॑ अ॒भ॒वत् अ॒भि॒ष्टयः॑ (4)

1.119.9: Doctrine of Mystic Honey

That honey-bee praised you who are sweet (1).

Aushija calls you in the ecstasy of Soma (2).

You illumined the mind of the Seer Dadhyang (3).

With the head of horse, he spoke to you (the Madhu Vidya) (4).⁹

Details: Kakṣhivān, the Seer of the Honey-knowledge, is symbolised by the honey-bee who praises Ashvins. For details, see the introduction to this Section XII.

arapat: praised you;

1.119.10: Steed for Pedu

O Ashvins, for his service, (you) gave the king Pedu (1,6),
the white (horse) desired by many (2,4).

It carries the contestants across the (foes) (3,5).

Its light is invincible in battles among warriors (7).

Being repeatedly usable (8),

it overcomes the foes, just as Indra does (9).¹⁰

Details: The battle is of course, not physical, but symbolic.

spṛdham: contestants or persons involved in the inner yajña who are all eager to help in the march to the Divine Life. They are not participants in an ordinary tournament. *duvasyataḥ:* for his service; *tarutāram:* carry across foes, (8.1.21)

⁹ उ॒त स्या॒ वां॒ मधु॑म॒त् म॒क्षि॒क अ॒रप॑त् (1), म॒दे सोम॑स्य औ॒शि॒जो हु॑व॒न्यति॑ (2),
यु॒वं द॑धी॒चो म॒न आ॒ वि॒वा॒स॒थो (3), अ॒था शि॒रः प्र॑ति॒ वा॒म॒श्व्यं॑ व॒दत् (4)

¹⁰ यु॒वं पे॒देवै॑ (1), पु॒रु॒वा॒र॒म् अ॒श्वि॒ना (2), स्पृ॒धां (3), श्वे॒तं (4), त॑रु॒तारं॑ (5),
दु॒व॒स्य॒थः (6), श॒यैः॑ अ॒भि॒द्युं पृ॒त॒ना॒सु दु॒ष्टरं॑ (7), च॒र्कृ॒त्य॒म् (8), इ॒न्द्र॒मि॒व
च॒र्ष॒णी॒स॒ह॒म् (9)

Hymn 1.120: Secret Knowledge

- 1: How to Worship You?
- 2: Only Ashvins Know
- 3: Secret Knowledge
- 4: The Chant of Vaṣhaṭ
- 5: The Hymn of Ghoṣha
- 6: Give Me Your Attention
- 7: Make Us Progress
- 8: Cows and Calves
- 9: Friendship of Gods
- 10: Steedless Car
- 11: Widen Me
- 12: Dream and Miser

Metre: 1, 10-12, Gāyatrī ; 2, Kakup ; 3, Kāvīrāṭ; 4, Naṣṭarūpī ; 5, Tanushirāḥ ; 6, Uṣṇīk ; 7, Viṣṭāra Bṛhaṭī ; 8, Kṛti ; 9, Virāṭ

1.120.1: How to Worship You?

O Ashvins, which invocation pleases you (1)?

Who is capable of satisfying you (2)?

In what way can the ignorant worship you (3)?¹

Details: This verse and the next clearly indicate that Rig Veda is directed to a variety of persons with varying spiritual backgrounds. The popular belief is that each deity can be invoked instantaneously by a particular mantra. It is not the case often. The first line suggests that the invocation is not known to the Seer; hence the prayer. The verses in this Sūkta suggest that our aim should be to become companions of Gods, not just ask Gods for favours.

¹ का राधत् होत्रा अश्विना वां (1), को वां जोष उभयोः (2),

कथा विधाति अप्रचेताः (3)

1.120.2: Only Ashvins Know

Thus the ignorant ask the persons (2),
who know about the means (of attaining the Divine) (1).
None other than Ashvins know this (3).
O unconquered, favour the mortal at once (with answers) (4).²

Details: *durah*: literally doors; symbolically, they are the means of getting the higher knowledge. The prayer, 'may the divine doors open' is common in all the *apri* hymns such as (1.13).

1.120.3: Secret Knowledge

We invoke you who know (the path) (1).
Since you know, reveal to us this day the secret knowledge (2).
Desiring you, I surrender all to you and laud you excellently (3).³

Details: We see here the seeds of both the *yoga* of devotion (*bhakti yoga*) and the ancient mode of teaching. No learning is possible till the student completely surrenders to the teacher and dutifully follows the suggested path.

yuvākuḥ: desiring you; *manma*: mantra, secret knowledge;
dayamānaḥ: surrendering all;

1.120.4: The Chant of Vashaṭ

Earnestly I ask you, about the wonderful chant of *vaṣhaṭ* (1,3).
I do not ask the ignorant gods (2).
O Skilled Workers, protect us from those who are strong (4),
protect us against the fierce (evil-powers) (5).⁴

² वि॒द्वांसा॒विद् दु॒रः (1), पृ॒च्छेत् अ॒वि॒द्वान् (2), इ॒त्थ अ॒परो अ॒चे॒ताः (3),
नू चि॒त् नु म॒र्ते अ॒क्रौ (4)

³ ता वि॒द्वांसा॒ हवामहे वां (1), ता नो वि॒द्वांसा॒ मन्म वो॒चेतम् अ॒द्य (2),
प्रा॒र्चद् द॒यमानो यु॒वाकुः (3)

⁴ वि पृ॒च्छामि (1), पा॒क्या न दे॒वान् (2), व॒षट्कृतस्य अ॒द्भुतस्य॑ (3),
द॒स्रा पा॒तं च स॒ह्यसो यु॒वं (4), च र॒भ्यसो नः (5)

Details: In the outward rituals, uttering the phrase *vaṣhaṭ* is considered potent; it is also widely used. This phrase plays a key role in the inner *yajña* also. Note the use of the epithet “wonderful” to indicate its importance.

Line 2: Among the gods also are gradations. Some have powers, but very little knowledge.

1.120.5: The Hymn of Ghoṣhā

(The hymn shines) splendidly (1,3),
in (the Seer) Ghoṣhā just like the one of Bhrigu (2).
With this hymn, the son of Pajra worships you (4).
May the aspiring Rīṣhi (Kakṣhīvān) obtain your grace (5).⁵

Details: This hymn was revealed to the lady seer, Ghoṣhā Kākṣhīvati to whom the Sūkta-s RV (10.39) and (10.40) were also revealed.

Lines 4,5: Here the son of Pajra is the Rīṣhi Angirasa Kakṣhivan. The prayer is that may he become a knower by your grace.

iṣhayuḥ: aspiring;

yā: that (hymn), *pra shobhe*: shines splendidly;

1.120.6: Give Me Your Attention

Hear the Gāyatri prayer of the hastening (sage) (1).

O Ashvins, I alone chanted it for you (2).

O Lords of splendour, give me your attention (3).⁶

Details: The sage is eager for the progress in his inner life. Hence he is called, ‘hastening’ (*takavāna*).

gāyatram: A hymn in the gāyatri metre.

⁵ प्र या (1), घोषे भृगवाणे न (2), शोभे (3), यया वाचा यजति पञ्जियो वाम् (4),
प्र इषयुः न विद्वान् (5)

⁶ श्रुतं गा॒य॒त्रं तर्क॒वानस्य॑ (1), अ॒हं चि॒त् हि रि॒रेभ॑ अ॒श्विना॑ वाम् (2),
आक्षी शु॒भस्पती॑ दन् (3)

1.120.7: Make Us Progress

You have given us great glory (1).

You have also rendered it (later) somewhat sapless (or incomplete) (2).

O Givers of Dwelling, guard us well (3).

Protect us from the wicked foes (wolf) (4).⁷

Details: Ashvins not only give great glory, but also render some of our earlier achievements sapless or unattractive at a later time so that we do not rest satisfied with the status quo, but proceed higher. *maho*: great glory; great wealth or food according to ritualists.

ran: to give;

1.120.8: Cows and Calves

Deliver us not to enemies (1).

May our cows never stray far from our homes (2),
bereft of their calves (4).

They nourish us with milk (3).⁸

Details: The prayer is: the original knowledge and its successors (cows and calves) should not be lost and the cows should be accompanied by their successors.

ma guh: not go; *akutra*: far away;

1.120.9: Friendship of Gods

Those who desire to gain your friendship (2),
become your companions ultimately by your grace (1).

Make us capable of having opulent felicities (3).
and the power of impulsion united with knowledge (4).⁹

⁷ यु॒वं हि आ॒स्तं॑ म॒हो रन् (1), यु॒वं वा॒ यत् निः अ॒रत॑तंस॒तम् (2),
ता नो॑ व॒सू सु॒गो॒पा स्या॑तं (3), पा॒तं नो॒ वृ॒कात् अ॒घा॒योः (4)

⁸ मा क॒स्मै धा॒तम् अ॒भि अ॒मि॒त्रि॒णो नो॒ (1), मा अ॒कु॒त्रा नो॒ गृ॒हेभ्यो॑ धे॒नवो॑ गुः (2),
स्त॒नाभु॒जो (3), अ॒शि॒न्धीः (4)

⁹ दु॒ही॒यन् (1), मि॒त्र-धि॑तये यु॒वाकु॑ (2), रा॒ये च॑ नो मि॒मीतं॑ वा॒ज॒व॒त्यै (3),
इ॒षे च॑ नो मि॒मीतं॑ धे॒नु॒म॒त्यै (4)

Details: The last line is translated by ritualists as, “prepare us for the food given by cow” translating *dhenu* as cow and *iṣha* as food.

yuvāku: those who desire you, (1.3.3);

mimītam: to shape, to form, our bodies should be able to accept the energies mentioned in lines (3,4).

1.120.10: Steedless Car

I share the steedless car with Ashvins having the plenty (1).

I desire to go to a high state of consciousness with it (2).¹⁰

Details: The car is steedless, i.e., it is not physical; it is a subtle vehicle. It is empowered by the Word or mantra as mentioned in RV (1.119.5). Using this car, the Rishi hopes to climb to the high states of consciousness.

asanam: to share; *bhūri*: high state;

1.120.11: Widen Me

O Car of Glory, widen me who am close by (1).

The devotee is carried to the drink of Soma (2),

by the delightful car (3).¹¹

Details: *tanu*: widen me; it means overcoming the limitations caused by the physical body so that the subtle body can travel freely to the higher planes.

samaha: (car) with glory (*maha*);

1.120.12: Dream and Miser

Now I am disdainful of dream (1),

and of the wealthy man who is not generous (2).

Both perish soon (3).¹²

¹⁰ अश्विनोः असनं रथम् अनश्वं वाजिनीवतोः (1), तेनाहं भूरिं चाकन (2)

¹¹ अयं समह मा तनु (1), ऊह्याते जनान् अनु सोमपेयं (2), सुखो रथः (3)

¹² अथ स्वप्नस्य निः विदे (1), अभुञ्जतः च रेवतः (2), उभा ता बसिं नश्यतः (3)

Details: The dream vanishes quickly; the wealth of a person who is miserly and has no gratitude also perishes quickly.

Hymn 1.121: Indra or The All-gods

- 1: Guardian
- 2: Four Deeds of Indra
- 3: Two and Four-stationed Persons
- 4: Restored Hidden Knowledge
- 5: Delightful Rays
- 6: Full Manifestation
- 7: Active and Inactive Persons
- 8: Words
- 9: Shushṇa
- 10: Veiling Weapon
- 11: Without Wheels
- 12: Seer Uṣhāna Gives Vajra
- 13: Etasha
- 14: Sin and Misery
- 15: Unfailing Grace

Metre: Triṣṭup

1.121.1: Guardian

Indra is the guardian of aspirants (2),
(he) is the impeller (of seekers) (4).

When will Indra listen to these prayers of the Aṅgīrasa Seers (1,3)?
When he is in front of persons in the mansion of devotee (5),
the master of yajna (Indra) in the yajna-journey (7),
becomes wide and exults (6).¹

¹ कदित्था नृन् (1), पात्रं देवयतां (2), श्रवद् गिरो अङ्गिरसां (3), तुरण्यन् (4),
प्र यत् आनद् विश आ हर्म्यस्य (5), उरु क्रंसते (6), अध्वरे यजत्रः (7)

Details: When a person progresses in inner yajna, even his successors or disciples who are in his inner being also benefit. Indra becomes wide in them also.

kramsate: to exult, (S), (occurs once);

1.121.2: Four Deeds of Indra

He upholds the Heaven, as the leader of rays (1,5).

For the manifestation of plenitude (on Earth), he as Rbhu (3), profusely showers the flowing energies (on earth) (2,4).

The mighty One beholds his daughter (Earth), covered by *tamas* to Light her up (6).

He has made the spouse of the pranic-energy (horse) (7), give birth to the Rays (of knowledge) (8).²

Details: This verse highlights the four deeds of Indra: he upholds the Heaven, the third station (line 1); he as the deity Rbhu, the Divine artisan, showers profusely the Divine Energies which are in the middle world or second station (line 2-4); he Lights up his daughter Earth covered by ignorance (line 6). After this preliminary work he proceeds to manifest the host of the Rays of consciousness (*chit*) through the medium of the Life-energies; this is his fourth deed (lines 7,8).

draviṇam: flowing (energies or waters); *prushāyat*: showers;

svajām: his daughter (earth);

vrām: one covered;

dharuṇam: that which holds the energies, the Divine Waters.

² स्तम्भीद्धं यां (1), स धरुणं प्रुषायत् (2), ऋभुः वाजाय (3), द्रविणं (4), नरो गोः (5), अनु स्वजां महिषः चक्षत ब्रां (6), मेनाम् अश्वस्य (7), परि मातरं गोः (8)

1.121.3: Two and Four-stationed Persons

May he listen to this invocation as of old (1),
illuminating the red Rays of Dawn (2).
He is impeller of the race of Aṅgīrasa-s everyday (3).
He has sharpened his Vajra-bolt ready for use (4).
He has upheld the Heaven (5),
for men in two or four states (of consciousness) (6).³

Details: *dvipāde chatuṣhpade*: see (1.114.1);
nakṣhat: to attain; to hear; *anudyūn*: everyday;

1.121.4: Restored Hidden Knowledge

For attaining the truth, you in Soma-rapture, have restored (1,3),
the hidden host of Rays born of the Heavenly Light (2,4).
When he stands up in combat in the three stations (5),
he opens the doors closed by the foes inimical to men (6).⁴

Details: When Indra fights and becomes victorious in the combat
with the foes of ignorance, he opens the doors to the rays of Truth-
Light for access to men as stated in line 6. These doors have been
shut by the *dasyu*-s who do not want the knowledge to come to
human beings.

anīkam: host; *apa vah*: opens; *dā*: restored;
apīṣṭam: hidden; the rays are hidden in the cave of ignorance.

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- ³ नक्षत् हवम् (1), अरुणीः पूर्व्यं राट् (2), तुरो विशाम् अङ्गिरसाम् अनु द्यून् (3),
तक्षद् वज्रं नियुतं (4), तस्तम्भत् द्यां (5), चतुष्पदे नयाय द्विपादे (6)
- ⁴ अस्य मदै (1), स्वयं (2), दा कृताय (3), अपीवृतम् उस्त्रियाणाम् अनीकम् (4),
यज्रं प्रसर्गे त्रिकुप् निवर्तत् (5), अप द्रुहो मानुषस्य दुरो वः (6)

1.121.5: Delightful Rays

O Indra, the parents, nourishing and swift (2,4),
brought to you the knowledge both enriching and potent (1,3).
Then the yajamāna offered you the pure, most rich milk (5,7),
which yields the stream of immortality and the Rays (6,8).⁵

Details: *pitaraū*: parents: Heaven and Earth. They nourish all the beings of the Earth. They offer to Indra the delight resulting in all the actions on Earth. Indra fights the foes and releases the Rays of knowledge. These Rays mixed with the Delight stream to the yajamāna and other beings on Earth.

usriya: Rays; *rekṇaḥ*: riches, (7.4.7);

sabardhuk: yielder of *amṛta* (immortality), (1.20.3);

bhuraṇyū: nourishing; *paya*: milk;

1.121.6: Full Manifestation

Then he manifested in full (1).

May he, who overcomes (ignorance), make us joyful (2).

He shines excellently (next to us) (3),

like the Sun does at the approaching Dawn (4).

We, carrying the rich offerings, imbibe the Soma (5).

He (Soma) is sprinkled with our aspiration (6).

He is laudable and is in the high station (7).⁶

Details: In the translation of S and Wilson the first half and the second half are disjointed. In our translation, they cohere. Indra's manifestation is in the first half. As is well-known, Indra releases the hidden Delight. The second half (lines 5-7) declares that the yajamāna carrying the rich offerings imbibes the Soma released. It describes the

⁵ तुभ्यं पयो (1), यत् पितरौ (2), अनीतां राधः सुरेतः (3), तुरणै भुरण्यू (4),

शुचि यत् ते रेक्ण आयजन्त (5), सबर्दुघायाः पयं उस्त्रियायाः (6)

⁶ अध प्र जज्ञे (1), तुरणिः ममत्तु (2), प्र रौचि अस्या (3), उषसो न सूरः (4),

इन्दुः येभिः आष्ट स्वेदुहव्यैः (5), सुवेण सिञ्चन् (6), जरणा अभि धामं (7)

Soma which comes to us because it is invoked by our aspiration.
Note the connection to the next verse also.

āṣṭa: imbibe, *jaraṇa*: laudable; *mamattu*: make us joyful;

1.121.7: Active and Inactive Persons

When the shining stream of Soma seeks to flow (1),
the impeller Indra eager to work (2),
removes the covering on the (hidden) knowledge during the yajña (3).
You shine forth through the days of action (4),
impelling the (five) senses for active and inactive persons (5).⁷

Details: Indra impels both types of human beings to act appropriate to their nature such as passive or active. He specifically impels the five senses of action.

sūrah: impeller, Indra; *rodhana*: covering;
anarvishe: inactive persons; *turāya*: active;
pashu: the (five) senses;

1.121.8: Words

You have brought here (2),
the nectar-enjoying steeds from the great Heaven (1).
O Warrior, overcome the foes who cover the Light (3).
Then for your increase, sprinkled are the (Words) (mantra) (5),
which are pleasing, intoxicating (4),
mighty like the bulls, speedy like wind, and hard like hills (6).⁸

Details: After the arrival of Indra, the potent mantra-s are recited so that Indra's power can increase in the yajamāna. The last line describes the power of the Word.

⁷ स्विध्मा यत् वनधितिः (1), अपस्यात् सूरौ (2), अध्वरे परि रोधना गोः (3),
यद्ध प्रभासि कृत्व्यान् अनु द्यून् (4), अनर्विशे पशु-इषे तुरायं (5)

⁸ अष्टा महो दिव (1), आदो हरी इह (2), द्युम्नासाहम् अभि यौधान उत्सम् (3),
हरिं यत्तै मन्दिनं (4), दुक्षन् वृधे (5), गोरभसम् अद्रिभिः वाताप्यम् (6)

utsam: the foe of gods who has energies like a fountain;

harim: pleasing;

aṣhṭā: those who drink and enjoy (the *amṛta*); derived from *ash*, to eat and enjoy;

1.121.9: Shushṇa

For releasing the rays (*goḥ*) you did hurl the mighty Vajra-bolt (1,3).
It was brought from Heaven by the Ṛbhu-s (2,4).

O Much-invoked One, for the sake of the (Riṣhi) Kutsa (5),
you attacked (the foe) Shushṇa with countless weapons (6,8),
and encompassed him (finally) (7).⁹

1.121.10: Veiling Weapon

Formerly when the Sun emerged from the covering darkness (1),
you with Vajra broke the veiling weapon of Vṛtra (2).

The well-knotted might of Shushṇa covering the heaven (3),
was loosened by you (4).¹⁰

Details: *sugrathitam*: Well-knotted; the might of Shushṇa has been
vastly strengthened by various types of subtle knots.

sūrah: impeller of all, Sun, Savitā.

Line 1: Indra found the Sun dwelling in darkness and raised him up,
as stated in (3.39.5), (1.7.3), (8.92.3), (9.86.22) etc.

⁹ त्वम् आयसं प्रति वर्तयो गोः (1), दिवो (2), अश्मानम् (3), उपनीतम् ऋभवा (4),
कुत्साय यत्र पुरुहूत (5), बन्वन् शुष्णम् अनन्तैः (6), परि्यासि (7),
वधैः (8)

¹⁰ पुरा यत् सूरः तमसो अर्पीते (1), तमद्रिवः फलिगं हेतिमस्य (2),
शुष्णस्य चित् परिहितं यत् ओजो दिवः परि सुग्रथितं (3), तदादेः (4)

1.121.11: Without Wheels

O Indra, you are vast, powerful and wheel-less (1),

Earth and Heaven rejoiced in your deeds (2).

Vṛtra was spreading everywhere (3),

and has killed several great and good persons (5).

(He) was hurled by you into the waters with your mighty Vajra (4).¹¹

Details: The discussion regarding the battle between Indra and Vṛtra in hymns 1.32 and 1.33 may be recalled.

achakre: without wheels; Indra is fighting the battle in an immobile mode. *sirāsu*: waters, *siṣhvapaḥ*: hurled;

1.121.12: Uṣhanas Gives Vajra

O Indra, friend of men, mount the car (1,3),

with strong steeds which you protect (2).

They are well-yoked, fast as wind and carry (you) excellently (4).

(The Rishi) Ushana, son of Kavya (5),

gave you the gladdening, Vṛtra-killing (6),

foe-destroying Vajra which you sharpened (7).¹²

[Line 2: *yān*: that which journey, steeds, *nṛn*: strong]

1.121.13: Etasha

O Indra, you rested the powerful bay-coloured steeds of the Sun (1,3).

Hence Etasha, the steeds of Sun, did not push the wheels (2).

By throwing the non-givers across the ninety nine rivers (4,6),

you completed what has to be done (5).¹³

¹¹ अनु त्वा म॒ही पा॒र्जसी अच॒क्रे (1), द्यावा॒क्षामा॑ मदताम् इन्द्र॒ कर्मन् (2),

त्वं वृ॒त्रम् अ॒शया॑नं (3), सि॒रासु॑ म॒हो वज्रे॑ण सिष्वपो (4), व॒राहु॑म् (5)

¹² त्वमिन्द्र॒ नयो॑ (1), यान् अवो॑ नृन् (2), तिष्ठा॒ (3), वा॒र्तस्य॑ सुयुजो॒ वहि॑ष्ठान् (4),
यं ते का॒व्य उ॒शना॑ (5), म॒न्दिनं॑ दाद् वृ॒त्रह॑णं (6), पा॒र्यं तत॑श्च वज्रम् (7)

¹³ त्वं सू॒रो ह॒रितो॑ रामयो॒ नृन् (1), भ॒रत् च॒क्रम् ए॒तशो॑ न अयम् (2), इन्द्र॒ (3),
प्रा॒स्यं पा॒रं न॑व॒तिं ना॒व्याना॑म् (4), अपि॑ कृ॒तम् अ॑व॒र्तयो॑ (5), अ॒र्यज्यु॑न् (6)

Details: The reference to Etasha is also in (1.61.15). The idea is that Sun by his movement empowers all, both the yajña-lovers and the yajña-haters or non-givers. So Indra temporarily rests the steeds of the Sun halting the empowerment of all momentarily. Then he destroys the non-givers or the yajña-haters who are the source of the forces of falsehood. Thus he completes what has to be done and then the steeds of Sun move as usual, i.e., the Sun functions in his usual manner.

avartayaḥ: that yet to be done;

rāmayāḥ: rested (the steeds);

na bharat: did not push;

1.121.14: Sin and Misery

O Indra, save us from the affliction and misery (1),
and from the evil near us, O Thunderer (2).

Grant us the plenitude along with cars (3),
which is knowable by the life-forces (steeds) (4).

(May we) obtain the forces of impulsion (in all activities) (5),
the Divine Hearing and the Truth-speech (6).¹⁴

Details: Clearly *vājān* does not denote merely physical wealth like gold or cattle. The Rishi prays for felicities like happy speech which can be transferred to others. It is clearly stated that the felicities are needed for developing the power of impulsion needed for completing all actions.

asyā: misery; *durhanayaḥ*: killing afflictions;

shravase: inspired knowledge; divine hearing;

¹⁴ त्वं नो अस्या इन्द्र दुर्हणायाः पाहि (1), वज्रिवो दुरितात् अभीके (2),
प्र नो वाजान् रथ्यो (3), अश्वबुध्यान् (4), इषे यन्धि (5), श्रवसे सूनृतयै (6)

1.121.15: Unfailing Grace

Never may your grace fail us, O one adorable in plenitude (1).

May the impulsions be around us (all the time) (2).

O opulent one, O Lord, grant us the Rays of knowledge (3).

May we, assiduous in your worship, rejoice together with you (4).¹⁵

Details: *mamhiṣṭha*: worship intensely (occurs 33 times in RV).

¹⁵ मा सा ते अ॒स्मत् सु॒म॒तिः वि द॑स॒त् वाज॑प्रमहः (1), समिषो वरन्त (2),
आ नो भज मघव॑न् गोषु अ॒र्यो (3), म॑हि॒ष्ठाः ते सध॑मादः स्याम (4)

Appendices

1. References
2. **Subject Index** : Please see Rig Veda Samhita Mandala Part One
3. Index of Sanskrit Words
4. Note on Transliteration

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| [1] <i>Aitareya Brāhmaṇa</i> | [14] <i>Prapanchasāra tantra</i> |
| [2] <i>Aitareya Āraṇyaka</i> | [15] <i>Prashṇa Upanishad</i> |
| [3] <i>Atharva Veda Samhitā</i> | [16] <i>Purāṇa, Viṣṇu</i> |
| [4] <i>Bṛhad Devata</i> | [17] <i>Rāmāyaṇa</i> |
| [5] <i>Bṛhadāraṇyaka Upanishad</i> | [18] <i>Rig Veda Samhitā</i> |
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| [13] <i>Nrisimhapūrva tāpani Upanishad</i> | |

3. Index of Sanskrit Words

[The meanings of these words or phrases are in the subsection entitled, "Details", in each mantra. The words are in English lexical order.]

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4. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgarī Symbol Examples

Short Vowels

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

Long vowels:

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

Other vowels:

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r̥	comment below

Consonants:

क्	k	kick, kite, cut
ग्	g	gut, gig, go
च्	ch	chug, church

ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed , dog
त्	t	math, thin
द	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ṭ; ḍh ḍ;

ph फ; bh भ; ng (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ṣ occurring in यṣ is simply denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ḥ'.

'ṁ' is pronounced as half 'm'.

Ṛ is a conjunction that indicates 'अ'; Example:

māSmṛtāt माऽमृतात् = मा + अमृतात्

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